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*Tho. Wykes R. P. Episc. Lond.
totius Ang. Archiepisc. Ca-
pellan. Domest.*





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IMMANUEL,
OR
THE MYSTERY
OF THE
INCARNATION
OF THE
Son of God;

unfolded by
JAMES, Archbishop of Armagh.

JOHN 1. 14.
The Word was made flesh.



LONDON,
Printed by J.H. for JOHN PARKER, &c. 1638.

IMMANUEL

OR

THE MYSTERY

HONORATISSIMO DOMINO,
D. THOMÆ VICECOMITI WENTWORTH,
REGNI HIBERNIÆ PROREGI,
Concilio Regii in Borealibus Angliæ
partibus Præfidi, & Regiæ
Majestati à secretiori-
bus Consiliis

JACOBUS ARCHIEP. ARMACHANUS
HUNC DE VERBO INCARNATO
Commentariolum, ut grati animi
L. M. D.



LONDON

Printed by A.M. for JOHN PARKER, 2c. 1638.

THE MYSTERY OF THE INCARNATION of the Son of God.

THe holy Prophet, in the Booke of
the Proverbs, poseth all such as
have not learned wisdom, nor known
the knowledge of the holy, with this
question: Who hath ascended up into heaven,
or descended: who hath gathered the wind in
his fist: who hath bound the waters in a gar-
ment: who hath established all the ends of the
earth: What is his Name, and what is his SON'S
name, if thou knowest it? To helpe us herein,
the SON himselfe did tell us, when He was
here upon earth, that None hath ascended up
to heaven, but he that descended from heaven, even
the

• Pro. 30. 3, 4.

• JOHN 3:13-17

Esa. 9. 6.

the Son of man which is in heaven. And that we might not be ignorant of his name, the Prophet Esay did long before foretell, that *Unto us a childe is borne, and unto us a Son is given; whose name should be called, Wonderfull, Counsellour, The mighty God, The Everlasting Father, The Prince of peace.*

Where it is demanded, how these things can stand together; that the Son of man speaking upon earth, should yet at the same instant be in heaven; that the Father of Eternity should be borne in time; and that the mighty God should become a Childe; which is the weakest state of Man himselfe, we must call to minde, that the first letter of this great Name, is W O N D E R F U L L. When he appeared of old to *Ma-naah*, his name was *Wonderfull*, and he did wonderously, *Judge 13. 18. 19.* But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation, and in respect thereof, cease to be wonderfull. For of this worke, that may be verified, which is spoken of those wonderfull judgements, that God brought upon Egypt; when he would shew his power, and have his name declared throughout

Exod. 9. 16.

throughout all the earth. *Before them were
no such; neither after them shall be the like.*

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end, to that long Sabbath that never had beginning; wherein the Father, Sonne and Holy Ghost did infinitely glorifie themselves and rejoyced in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last workes that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end:) neither that first, May, nor these last, though most admirable peeces of worke, may be compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may be said to bee highest in that which is in finite and exempt from all measure and dimensions) of his Wisdome, Goodnesse, Power and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; that it was *a rare thing* which hee required, and

*Ibid. chap. 10
14. & 11. 6.*

*John 17. 5.
Prov. 8. 30.*

Dan. 1. 11.

1 Rom. 9. 5.

* 1 Cor. 15. 47.

John 1. 14.

1 Exod. 40. 34.

35.

1 Heb. 9. 11.

1 Heb. 9. 11.

1 Heb. 3. 3, 6.

1 Joh. 2. 19, 21.

1 2 Chron. 7.

1, 2.

1 Colof. 2. 9.

1 2 Chron. 6. 18.

1 1 Tim. 3. 16.

and that none other could see wth it, except the
Gods, whose dwelling is not in flesh. But the ra-
rity of this birth in the contrary to that which
they imagined to be so plain: that hee ^{is} with
is over all, God blessed for ever, should take our
flesh and dwell, and pitch his Tabernacle
with us; that as the glory of God filled the
Tabernacle (which was a figure of the hu-
mane nature of our Lord) with such a kinde
of fulnesse, that Moses himselfe was not able
to approach unto it; (therein coming short,
as in all things, of the Lord of the house)
and filled the Temple of Solomon (a Type
likewise, of the body of our Prince of peace)
in such sort that the Priests could not enter
therein, so far from all falsesse of the Gods
head should dwell builded.

And therefore if of that Temple, built with
hands, Solomon could say with admiration;
But will God in very deed dwell with men on the
earth? Behold heaven and the heaven of heavens
cannot containe thee; how much lesse this house,
which I have built? of the true Temple, that
is not of this building, wee may with greater
wonderment say with the Apostle, With-

of the Son of God.

5

out controversie, great is the mystery of religion: God was manifested in the flesh: Yea, was made of a Woman, and borne of a Virgin. A thing so wonderfull, that it was given for a signe unto unbelcevers. 740. yceres before it was accomplished; even a signe of Gods owne chusing, among all the wonders in the depth, or in the height above. Therefore the Lord himselfe shall give you a signe: Behold a Virgin shall conceive and beare a Son, and shall call his name Immanuel, Esai. 7. 14.

Esai. 7. 11, 14.

A notable wonder indeed, and great beyond all comparison. That the Son of God should bee made of a woman; even made of that woman, which was made by himselfe. That her wombe then, and the heavens now, should containe him, whom the heaven of heavens cannot containe. That he who had both Father and Mother, whose pedigree is upon record, even up unto Adam, who in the fullnesse of time was brought forth in Bethlehem, and when he had finished his course, was cut off out of the land of the living at Jerusalem; should yet notwithstanding be in truth, that which his shadow Melchisedek was

Gal. 4. 4.

Joh. 1. 3.

Coloss. 1. 16.

Act. 3. 11.

1 King. 8. 27.

B

only

^a Hebr. 7. 3.
with E/sai. 53. 8
and Mica. 5. 2.

^a Joh. 1. 18.
^b Joh. 1. 18.
Phil. 2. 6.
^c Joh. 8. 58.

^d Matth. 23.
43, 43, &c.

^e Coloss. 1. 9.

only in the conceit of the men of his time,
^a without Father; without Mother, without pedi-
gree, having neither beginning of dayes, nor end of
life; That his Father should be ^a greater than he;
and yet he his Fathers ^b equall. That he ^c is, be-
fore Abraham was; and yet Abrahams birth
preceded his, well nigh the space of two thou-
sand yeares. And finally, that hee who was
Davids Son, should yet be Davids Lord: & a
case which plunged the greatest Rabbies a-
mong the Pharisees; who had not yet lear-
ned this wisdom, nor knowne this knowledge of
the holy.

The untying of this knot dependeth upon
the right understanding of the wonderfull
conjunction of the divine and humane Nature
in the unity of the Person of our Redeemer.
For by reason of the strictnesse of this personall
union; whatsoever may be verified of either
of those Natures, the same may be truly spo-
ken of the whole Person; from whetherso-
ever of the Natures it be denominated. For
the clearer conceiving wherof, we may call
to minde that which the Apostle hath taught
us touching our Saviour: ^e In him dwelleth all the
fulnesse

fulnesse of the Godhead bodily, that is to say, by such a personall and reall union, as doth unseparably and everlastingly conjoyn that infinite Godhead with his finite Manhood in the unitie of the selfe-same individuall Person.

Hee in whom that fulnesse dwelleth, is the PERSON: that fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him, not onely the fulnesse of the Godhead, but the fulnesse of the Manhood also; for we beleeve him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore we must hold, that there are two distinct Natures in him: and two so distinct, that they doe not make one compounded nature; but still remaine uncompounded and unconfounded together. But Hee in whom the fulnesse of the Manhood dwelleth, is not one; and hee in whom the fulnesse of the Godhead another: but he in whom the fulnesse of both those natures dwelleth, is one and the same Immanuel; and consequently it must be beleeved as firmly, that he is but one Person.

And here wee must consider, that the divine Nature did not assume an humane Person, but the divine Person did assume an humane Nature : and that of the three divine Persons, it was neither the first nor the third that did assume this Nature ; but it was the middle Person, who was to bee the middle one, that must undertake this mediation betwixt God and us ; which was otherwise also most requisite, aswell for the better preservation of the integritie of the blessed Trinitie in the Godhead, as for the higher advancement of Man-kinde by meanes of that relation which the second Person the Mediatour did beare unto his Father. For if the fulnesse of the Godhead should have thus dwelt in any humane person, there should then a fourth Person necessarily have beene added unto the Godhead : And if any of the three Persons, beside the second, had beene borne of a woman ; there should have beene two Sonnes in the Trinitie : whereas now the Sonne of God and the Sonne of the blessed Virgin, being but one Person , is consequently but one Sonne ; and so no alteration at all made in

in the relations of the Persons of the Trinitie.

Againe, in respect of us, the Apostle sheweth, that for this very end, ^f God sent his owne SON made of a woman; that WE might receive the Adoption of SONS: and thereupon maketh this inference; Wherefore thou art no more a servant, but a SON; and if a SON, then an HEIRE of God through Christ: intimating thereby; that what relation Christ hath unto God by Nature, wee being found in him have the same by Grace. By Nature hee is ^g The onely begotten Sonne of the Father: but this is the high Grace hee hath purchased for us; that ^h as many as received him, to them hee gave power or privilege, to become the Sonnes of God, even to them that beleeve on his Name. For although hee reserve to himselfe the preeminence, which is due unto him in a ^{*} peculiar manner, of being the first borne among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first-bornes.

So God biddeth Moses to say unto Pharaoh 3: ^k Israel is my Sonne, even my first-borne.

B 3

And

Gal 4. 4, 5, 7.

John 1. 14. & 3. 16.

John 1. 12.

^{*} Propter quod unusquisque est tale, illud ipsum est magis tale.
Rom. 8. 29.

^k Exod. 4. 22, 23.

And I say unto thee; Let my sonne goe, that hee may serve mee: and if thou refuse to let him goe; behold I will slay thy sonne, even thy first borne. And the whole Israel of God, consisting of Jew and Gentile, is in the same sort described by the Apostle to bee *the generall assembly and Church of the first borne* enrolled in Heaven. For the same reason that maketh them to bee *Sons*, to wit, their incorporation into Christ, the selfe-same also maketh them to be *first-bornes*: so as (how ever it fall out by the grounds of our Common Law) by the rule of the Gospell this consequence will still hold true; *If children, then heires, heires of God and joynt-heires with Christ.* And so much for the SON, the Person assuming.

The Nature assumed, is the seed of Abraham, Hebr. 2. 16. The seed of David, Rom. 1. 3. The seed of the Woman, Gen. 3. 15. The WORD, the second Person of the Trinity, being made FLESH, that is to say, Gods owne Sonne being made of a Woman, and so becoming truly and really *The fruit of her wombe.* Neither did hee take the substance of our nature only, but all the properties also and the quali-

ties

Heb. 12. 23.

Rom. 8. 17.

1 John 5. 7.

John 1. 14.

Gal. 4. 4.

Luke 1. 42.

of the Son of God.

11

ties thereof; so as it might be said of him, as it was of *Elias* and the *Apostles*; that hee was a man subject to like passions as we are. Yea, he subjected himselfe in the dayes of his flesh to the same *weaknesse* which wee finde in our owne fraile nature, and was compassed with like *infirmities*; and in a word, in all things was made like unto his brethren, sin onely excepted. Wherein yet we must consider, that as he took upon him not an humane *Person*, but an humane *Nature*; so it was not requisite hee should take upon him any *Personall* infirmities, such as are, madnesse, blindnesse, lame-nesse, and particular kinds of diseases which are incident to some only, and not to all men in generall; but those alone which doe accom-pany the whole Nature of mankind, such as are hungering, thirsting, wearinesse, griefe, paine and mortality.

We are further here also to observe in this our *Melchisedek*, that as he had no mother, in regard of one of his natures, so he was to have no father in regard of the other; but must be borne of a pure and immaculate Virgin, without the helpe of any man: according to that

which

Ἦν ὡς ἀνθρώ-
πῳ· ἢ ὡς ἡμῖν·
παθὼν ὡμῶν.
Jam. 5. 17.
Ἦν ὡς ἡμῖν·
παθὼν ὡς ἡμῖν·
ἢ ὡς ἀνθρώπῳ.
Act. 14. 15.
Ἦν ὡς ἡμῖν.
2 Cor. 13. 4.
Heb. 2. 17, 18.
& 4. 15.

Ἦν ὡς ἡμῖν.
Heb. 7. 3.

Jerem. 31. 22.

which is written; *The Lord hath created a new thing in the earth: A woman shall compasse a man.*

Rom. 5. 12.

And this also was most requisite; as for other respects, so for the exemption of the assumed nature from the imputation and pollution of *Adams* sinne. For ² sinne having by that one man entred into the world; every Father becommeth an *Adam* unto his childe, and conveyeth the corruption of his nature unto all those whom hee doth beget. Therefore our Saviour assuming the substance of our nature, but not by the ordinary way of naturall generation, is thereby freed from all the touch and taint of the corruption of our flesh; which by that means only is propagated from the first man unto his posterity. Whereupon, he being made of man, but not by man, and so becomming the immediate fruit of the wombe and not of the loynes; must of necessity be acknowledged to be ^{*} that HOLY THING, which so was borne of so blessed a Mother: who although shee were but the passive and materiall principle of which that precious flesh was made, and the holy Ghost the agent and efficient; yet cannot the man Christ Jesus thereby

* Luk. 1. 35.

thereby

of the Son of God.

13

thereby be made the Son of his ^a owne Spirit. Because Fathers doe beget their children out of their owne substance : the holy Ghost did not so, but framed the flesh of him, from whom himselfe proceeded, out of the creature of them both, ^b *the hand-maid of our Lord* ; whom from thence *all generations shall call blessed.*

^a Gal. 4. 6.
Rom 8. 9.

^b Luk. 1. 38, 48.

That blessed wombe of hers was the bride-chamber, wherein the holy Ghost did knit that indissoluble knot betwixt our humane nature and his Deity : the Son of God assuming into the unity of his person that which before hee was not ; and yet without change (for so must God still be) remaining that which he was. Whereby it came to passe, that ^c *this holy thing which was borne of her* was indeed and in truth to be called the SON of GOD. Which wonderfull connexion of two so infinitely differing natures in the unity of one person, how it was there effected ; is an inquisition fitter for an Angelical intelligence, than for our shallow capacity to looke after. To which purpose also we may observe, that in the fabricke of the *Arke* of the Covenant, ^d the posture of the faces of the *Cherubims* to-

^c Luk. 1. 35.

^d Exod. 37. 9.

C

ward

* *μεγαλυνεσθαι*
1 Pet. 1. 12.

ward the *Mercy-seat* (the type of our Saviour) was such, as would point unto us, that these are the things which *the Angels desire to* * *stoope and looke into.*

* Luk. 1. 34.

f Ibid. vers. 35.

g Ibid. vers. 37.

h 1 Sam. 6. 19.

And therefore let that satisfaction, which the Angel gave unto the Mother Virgin (whom it did more specially concerne to move the question, * *How may this be?*) content us, f *The power of the Highest shall over-shadow thee.* For as the former part of that speech may informe us, that *with God nothing is impossible*; so the latter may put us in minde, that the same God having *over-shadowed* this mystery with his owne veile, we should not presume with the men of *Bethshemesh* to looke into this *Arke* of his; lest for our curiosity we be smitten, as they were. Onely this we may safely say, and must firmly hold: that as the distinction of the Persons in the holy Trinity hindreth not the unity of the Nature of the God-head; although every person entirely holdeth his owne incommunicable property; so neither doth the distinction of the two Natures in our Mediatour any way crosse the unity of his Person, although each

of the Son of God.

15

each nature remaineth * intire in it selfe, and retaineth the properties agreeing thereunto, without any conversion, composition, commixtion or confusion.

When ⁱ *Moses* beheld the bush burning with fire, and yet no whit consumed, hee wondered at the sight, and said; *I will now turne aside, and see this great sight, why the bush is not burnt.* But when God thereupon called unto him out of the midst of the bush, and said, *Draw not nigh hither,* and told him who he was; *Moses* trembled, hid his face, and durst not behold God. Yet, although being thus warned, wee dare not draw so nigh; what doth hinder but wee may stand aloofe off, and wonder at this great sight? ^k *Our God is a consuming fire*; saith the Apostle: and a question wee finde propounded in the Prophet, ^l *Who among us shall dwell with the devouring fire? who amongst us shall dwell with the everlasting burnings?* *Moses* was not like other Prophets, but ^m God spake unto him face to face, as a man speaketh unto his friend: and yet for all that, when hee besought the Lord that hee would shew him his glory; hee re-

C 2

ceived

* ἀσπρίως,
ἀσπρίως ὁ
ἀσπρίως.

ⁱ Exod. 3. 2, 3, 5.
^{6.} Act. 7. 31, 32.

^k Heb. 12. 19.

^l Esay 33. 14.

^m Num. 12. 6.
^{7, 8.} Exod. 33.
13.

Exod. 33. 18,
10.

Egay 41. 8.
2 Chron. 10. 7.
Jame. 2. 23.
PRom. 4. 15, 16.
Gal. 3. 7.

Gen. 18. 27.

2 Pet. 2. 11.

Elsay 6. 2.

ceived this answer; ⁿ *Thou canst not see my face: for there shall no man see mee, and live.* Abraham before him, though a speciall ⁿ *friend of God*, and the ^p *Father of the faithfull*, the Children of God; yet held it a great matter that hee should take upon him, so much as to ^a *speake unto God*, being *but dust and ashes*. Yea the very Angels themselves (^r *which are greater in power and might*) are faine to ^r *cover their faces*, when they stand before him; as not being able to behold the brightnesse of his glory.

With what astonishment then may wee behold our dust and ashes assumed into the undivided unitie of Gods owne person; and admitted to dwell here, as an inmate, under the same rooffe? and yet in the midst of those everlasting burnings, the bush to remaine unconsumed; and to continue fresh and greene for evermore. Yea, how should not wee with Abraham rejoyce to see this day, wherein not only our nature in the person of our Lord Jesus is found to dwell for ever in those everlasting burnings; but, in and by him, our owne persons also are brought so high thereunto, that

God

God doth set his Sanctuarie and Tabernacle among us, and dwell with us, and (which is much more) maketh us our selves to bee the house and the habitation, wherein hee is pleased to dwell by his Spirit; according to that of the Apostle, *Ye are the Temple of the living God, as God hath said; I will dwell in them and walke in them, and I will bee their God, and they shall bee my people.* And that most admirable Prayer, which our Saviour himselve made unto his Father in our behalfe; *I pray not for these alone, but for them also which shall beleeve on mee through their Word: that they all may bee one, as thou Father art in mee and I in thee, that they also may be one in us; that the world may beleeve that thou hast sent mee. I in them, and thou in me; that they may be made perfect in one; and that the world may know that thou hast sent mee, and hast loved them as thou hast loved me.*

To compasse this conjunction betwixt God and us, hee that was to bee our *Jesus* or Saviour, must of necessitie also bee *Immanuel*; which being interpreted is, *God with us*; and therefore in his Person to bee *Immanuel*, that is, God dwelling with our flesh;

Levit. 26. 11,
12.
Ezech. 37. 26,
27.
Revel. 21. 3.
Hebr. 3. 6.
Ephes. 2. 22.

2 Cor 6. 16.

John 17. 20,
21, 22, 23.

Math. 1. 23.
23.

See Anselmus
Cur Deus Homo

^b 1 Tim. 2. 5.

• Heb. 2. 14.

* Sic pax facta,
fidesque per-
cussus: sanctaq;
res mira dictu,
ut relictis sedi-
bus in suis novam
in Urbem hostes
demigrarent,
Et cum generas
suis avitas opes
pro dote socia-
rent. L. Flor.
histr. Rom.
lib. 1. cap. 1.

flesh; because hee was by his Office to bee Immanuel, that is, hee who must make God to bee at one with us. For this being his proper office, to be ^b Mediatour between God and Men, he must partake with both: and being before all eternitie consubstantiall with his Father, he must at the appointed time become likewise consubstantiall with his children. ^c Forasmuch then as the children are partakers of flesh and blood; • hee also himselfe likewise tooke part of the same: saith the Apostle. We read in the Romane history, that the Sabines and the Romans joyning battell together, upon such an occasion as is mentioned in the last Chapter of the booke of Judges; of the children of Benjamin, catching every man a wife of the daughters of Shiloh: the women, being daughters to the one side and wives to the other, interposed themselves and tooke up the quarrell, so that by the mediation of these, who had a peculiar interest in either side, and by whose means this new alliance was contracted betwixt the two adverse parties; they who before stood upon highest termes of hostilitie, * did not onely entertaine peace, but also joyned them-
selves

selves together into one body and one state.

God and we were ^d enemies; before wee were reconciled to him by his Sonne. Hee that is to be ^e our peace, and to reconcile us unto God, and to slay this enmity, must have an interest in both the parties that are at variance, and have such a reference unto either of them; that hee may be able to send this comfortable message unto the sonnes of men. ^f Goe to my brethren, and say unto them: I ascend unto my Father, and your Father; and to my God, and your God. For as long as ^g hee is not ashamed to call us brethren; ^h God is not ashamed to be called our God. And his entring of our apparance, in his owne name and ours, after this manner; ⁱ Behold, I, and the children which God hath given me; is a motive strong enough to appease his Father, and to turne his favourable countenance towards us: as on the other side, when we become unruly, and prove rebellious children; no reproofe can be more forcible, nor inducement so prevalent (if there remaine any sparke of grace in us) to make us cast downe our weapons and yeeld, than this;

^d Rom. 5. 10.

^e Ephes. 3. 14.
16.

^f Joh. 10. 17.

^g Hebr. 2. 11.

^h Heb. 11. 16.

ⁱ Heb. 2. 13.

Deut. 32. 6.

1 Pet. 1. 17,
18, 19.

1 Sam. 2. 35.

Job 9. 32, 33.

Revel. 5. 3, 4.

Ibid. ver. 5.

this; *Do ye thus requite the Lord, O foolish people and unwise. Is not hereby Father that hath bought thee? and bought thee, not with corruptible things, as silver and gold, but with the precious blood of his owne Son.*

How dangerous a matter it is to be at ods with God, old Ely sheweth by this maine argument: *If one man stand against another, the Judge shall judge him: but if a man sin against the Lord, who shall plead or intreat for him? and Job, before him; He is not a man as I am, that I should answer him, and we should come together in judgement: neither is there any Dayes-man, or Umpire betwixt us, that might lay his hand upon us both. If this generall should admit no manner of exception, then were we in a wofull case, and had cause to weepe much more than Saint John did in the Revelation; when none was found in heaven, nor in earth, nor under the earth, that was able to open the booke which he saw in the right hand of him that sat upon the Throne, neither to looke thereon. But as S. John was wished there, to refraine his weeping; because the Lion of the tribe of Juda, the root of David, had prevailed to open the booke, and to loose the*

of the Son of God.

21

the seven seals thereof: so he himselfe elsewhere giveth the like comfort unto all of us in this particular. ¶ If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is a propitiation for our sins; and not for ours only, but also for the sinnes of the whole world.

1 Joh. 2, 2.

For as there is one God, so is there one Mediatour betweene God and men, the man Christ Jesus, who gave himselfe a ransom for all; and in discharge of this his office of Mediation, as the only fit umpire to take up this controversie, was to lay his hand as well upon God, the party so highly offended; as upon Man, the party so basely offending. In things concerning God, the Priesthood of our Mediatour is exercised; For every high Priest is taken from among men; and ordained for men in things pertaining to God. The parts of his Priestly function are two; Satisfaction and Intercession: the former whereof giveth contentment to Gods justice; the later solliciteth his mercy, for the application of this benefit to the children of God in particular. Whereby it cometh to passe, that God in shewing mercy upon whom he will shew mercy, is yet for his justice

1 Tim. 2, 5, 6.

Heb. 5, 1. & 2, 17.

Rom. 9, 15, 16.

D

stice

* Rom. 3. 26.

* Hebr. 9. 24.

* Rom. 8. 34.
Hebr. 7. 25.

* Heb. 7. 25.

* Heb. 3. 27.

* Heb. 3. 27.

* Heb. 3. 27.

stice no loser : being both ^u just, and the justifier of him which beleeveth in Jesus.

By vertue of his Intercession, our Mediatour
 * appeareth in the presence of God for us,
 and ^y maketh request for us. To this purpose,
 the Apostle noteth in the fourth to the Hebrews, 1. that we have a great high Priest, that is passed into the heavens, Jesus the Sonne of God. (ver. 3. 4.) 2. that we have not an high Priest which cannot be touched with the feeling of our infirmities, but was in all things tempted as we are, yet without sinne. (ver. 1. 5.) Betwixt the having of such, and the not having of such an Intercessor, betwixt the height of him in regard of the one, and the lowlinesse in regard of his other nature, standeth the comfort of the poore sinner. He must be such a suitour as taketh our case to heart : and therefore ³ in all things is behoved him to be made like unto his brethren; that he might be a mercifull and faithfull high Priest. In which respect as it was needfull hee should partake with our flesh and blood, that hee might be tenderly affected unto his brethren : so likewise for the obtaining of so great a sinne, it behoved he should

of the Son of God.

23

should bee most deare to God the Father, and have so great an interest in him, as hee might alwayes bee sure to be ^a heard in his requests: who therefore could bee no other, but hee of whom the Father testified from heaven; ^b *This is my beloved Sonne, in whom I am well pleased.* It was fit our Intercessor should bee man, like unto our selves; that wee might ^c *boldly* come to him, and *finde* grace to helpe in time of need: it was fit he should bee God, that hee might *boldly* goe to the Father, without any way disparaging him; as being his ^d *follow*, and ^e *equall*.

But such was Gods love to justice, and hatred to sinne; that hee would not have his justice swallowed up with mercy, nor sinne pardoned without the making of fit reparation. And therefore our Mediatour must not looke to procure for us a simple pardon without more adoe; but must be a ^f *propitiation* for our sinnes, and redeeme us by fine and ^g *ransome*; and so not onely be the master of our requests, to intreat the Lord for us; but also take upon him the part of an ^h *Advocate*, to plead full satisfaction made by himselfe, as our

^a John 11.42.

^b Matth. 3. 17.

ROM.

^c Hebr. 4. 16.

^d Zachar. 13. 7.

^e Phil. 2. 6.

^f 1 Iacobi.

Rom. 3. 25.

^g 1 John 2. 2. &c.

4. 10.

^h 1 Iacobi 2. 25.

Matth. 20. 18.

1 Iacobi 2. 25.

1 Iacobi 2. 25.

1 Iacobi 2. 25.

1 Iacobi 2. 25.

1 Iacobi 2. 25.

D 2

ⁱ suretie,

1 Heb. 7. 12.

suretie, unto all the debt wherewith wee any way stood chargeable. Now the *Satisfaction* which our surety bound himselfe to performe in our behalfe, was of a double *debt*: the principall, and the accessorie. The principall debt is obedience to Gods most holy Law: which *man* was bound to pay as a perpetuall tribute to his Creator, although he had never sinned; but, being now by his owne default become bankrupt, is not able to discharge in the least measure. His suretie therefore being to satisfie in his stead; none will bee found fit to undertake such a payment, but he who is both God and Man.

1 Rom. 5. 19.

Man, it is for he should bee: because Man was the partie that by the Articles of the first Covenant was tied to this obedience; and it was requisite that, *As by one mans disobedience many were made sinners, so by the obedience of one Man likewise, many should bee made righteous.* Again, if our Mediateur were onely God, hee could have performed no obedience (the Godhead being free from all manner of subjection:) and if hee were a bare Man, although hee had bene as perfect as *Adam*

in

in his integritie, or the Angels themselves; yet being left unto himselfe amidst all the temptations of Satan and this wicked world, hee should bee subject to fall, as they were; or if hee should hold out, as ~~the elect~~ Angels did; that must have beene ascribed to the grace and favour of another: whereas the giving of strict satisfaction to Gods justice was the thing required in this behalfe. But now being God, as well as Man, hee by his owne eternall Spirit preserved himselfe without spot, presenting a far more satisfactory obedience unto God, than could have possibly beene performed by Adam in his integritie.

For beside the infinite difference that was betwixt both their Persons, which maketh the actions of the one beyond all comparison to exceed the worth and value of the other: wee know that Adam was not able to make himselfe holy; but what holinesse hee had, hee received from him who created him according to his owne Image; so that whatsoever obedience Adam had performed, God should have eaten but of the fruit of the vineyard which himselfe had planted; and of his owne

1 Tim. 5. 21.

Heb. 9. 14.

2 Cor. 5. 21.
1 Chron. 29.
14. 16.
12. 12. 12.
12. 12. 12.

would all that have beene, which could bee given unto him. But Christ did himselfe sanctifie that humane nature which hee assumed; according to his owne saying, *John 17. 19. For their sakes I sanctifie my selfe:* and so out of his owne peculiar store did hee bring forth those precious treasures of holy obedience, which for the satisfaction of our debt hee was pleased to tender unto his Father. Againe, if Adam had done all things which were commanded him, hee must for all that have said: *I am an unprofitable servant; I have done that which was my dutie to doe.* Whereas in the voluntarie obedience, which Christ subjected himselfe unto, the case stood farre otherwise.

True it is that if wee respect him in his humane nature, *his Father is greater than he;* and hee is his Fathers *servant:* yet in that he said, and most truly said, *that God was his Father,* the Jewes did rightly inferre from thence, that he thereby made himselfe equall with God; and the Lord of hosts himselfe hath proclaimed him to be *the man that is his fellow.* Being such a man therefore, and so highly borne;

John 17. 10.

John 14. 28.

Esay 53. 11.
Mar. 12. 18.

John 5. 18.

Zechar. 3. 7.

Ps. 110. 1.

Isa. 53. 7.

Isa. 53. 7.

Isa. 53. 7.

8 C

by

of the Son of God.

27

by the privilege of his birth-right, he might have claimed an exemption from the ordinary service whereunto all other men are tied: and by being the Kings Sonne, have freed himselfe from the payment of that tribute which was to be exacted at the hands of Strangers. When the Father brought this his first-begotten into the world, he said; *Let all the Angels of God worship him;* and at the very instant wherein the Sonne advanced our nature into the highest pitch of dignity, by admitting it into the unity of his sacred person, that nature so assumed was worthy to be crowned with all glory and honour: and he in that nature might then have set himselfe downe at the right hand of the throne of God; tied to no other subjection than now he is, or hereafter shall bee, when after the end of this world he shall have delivered up the kingdome to God the Father. For then also, in regard of his assumed nature, he shall be subject unto him that put all other things under him.

Thus the Sonne of God, if he had minded onely his owne things, might at the

very

• Math. 17.
35. 26.

• Hebr. 1. 6.

• Hebr. 12. 2.

• 1 Cor. 15. 27.

* Philip. 2. vers.
4, 5, 7, 8.

* iacobus
in epistola.
Phil. 2. 7.

* Gal. 4. 4.

* Rom. 8. 3.

* Coloss. 2.
11, 13.

very first have attained unto the joy that was set before him : but ^a looking on the things of others, he chose rather to come by a tedious way, and wearisome journey unto it, not challenging the privilege of a Son, but taking upon him the forme of a mean servant. Whereupon in the dayes of his flesh, he did not serve as an honourable Commander in the Lords host, but as an ordinary souldier : he made himselfe of no reputation, for the time as it were * emptying himselfe of his high state and dignity, he humbled himselfe, and became obedient untill his death ; being content all his life long to be ^b made under the Law : yea so farre, that as he was sent ^c in the likenesse of sinfull flesh, so he disdaind not to subject himselfe unto that Law, which properly did concerne sinfull flesh. And therefore howsoever Circumcision was by right appliable only unto such as were ^d dead in their finnes, and the uncircumcision of their flesh ; yet he, in whom there was nobody of the finnes of the flesh to be put off, submitted himselfe notwithstanding thereunto : not only to testifie his communion with the Fathers of the old Testament ; but also by this meanes

to tender unto his Father a bond, signed with his owne blood, whereby he made himselfe in our behalfe a debtour unto the whole Law. For I testifie (saith^e the Apostle) to every man that is circumcised, that he is a debtour to the whole Law.

Gal. 5. 3.

In like manner Baptisme appertained properly unto such as were defiled, and had need to have their^e sinnes washed away : and therefore when all the land of Judea, and they of Jerusalem went out unto John, they were all baptized of him in the river Jordan, confessing their sinnes. Among the rest came our Saviour also : but the Baptist considering that he had need to be baptized by Christ, and Christ no need at all to be baptized by him, refused to give way unto that action ; as altogether unfitting the state of that immaculate Lamb of God, who was to take away the sinne of the World. Yet did our Mediatour submit himselfe to that ordinance of God also : not only to testifie his communion with the Christians of the new Testament ; but especially (which is the reason yeelded by himselfe) because^b it became him thus to fulfill all righteousness.

Act. 22. 16.

Matth. 3. 6.
Mark. 1. 5.

Matth. 3. 15.

nesse. And so having fulfilled all righteousness, whereunto the meanest man was tied, in the dayes of his pilgrimage (which was more than he needed to have undergone, if he had respected only himselfe :) the works which he performed were truly works of *supererogation*, which might be put upon the account of them, whose debt he undertooke to discharge; and being performed by the person of the Sonne of God, must in that respect not only be equivalent, but infinitely overvalue the obedience of Adam and all his posterity, although they had remained in their integrity, & continued untill this houre instantly serving God day & night. And thus for our maine and principall debt of Obedience, hath our Mediator given satisfaction unto the Justice of his Father; with good measure pressed down, shaken together, & running over.

But beside this, we were liable unto another debt; which we have incurred by our default; and drawne upon our selves by way of forfeiture, and *nomine pene*. For as Obedience is a due debt; and Gods servants in regard thereof are truly debtors: so likewise is sinne a debt, and sinners debtors, in regard of the

penalty

21. 12. 55

21. 12. 55
21. 12. 55

1 Luk. 6. 38.

1 Luk. 17. 10.
Rom. 8. 13.
Gal. 5. 3.
1 Matth. 6. 12.
compared
with Luk. 11. 4.
= 6. 6. 1. 7. 11.
Luk. 11. 4.
Matth. 13. 16.

penaltie due for the default. And as the payment of the debt which commeth *nomine pœ-næ*, dischargeth not the tenant afterwards from paying his yearly rent; which of it selfe would have beene due, although no default had beene committed: so the due payment of the yearly rent, after the default hath been made, is no sufficient satisfaction for the penaltie already incurred. Therefore our suretie, who standeth chargeable with al our debts, as he maketh payment for the one by his *Active*, so must he make amends for the other by his *Passive* obedience: hee must first ^o suffer, and then enter into his glory. ^o For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect (that is, a perfect accomplisher of the work which he had undertaken) through sufferings.

• Luke 14. 36.

• Hebr. 2. 10.

The Godhead is of that infinite perfection, that it cannot possibly be subject to any passion. He therefore that had no other nature but the Godhead, could not pay such a debt as this; the discharge whereof consisted in suffering and dying. It was also fit, that Gods justice should have been satisfied in that nature which

Heb. 2. 14, 15.

Rom. 8. 12.

Phil. 2. 8.

Heb. 10. 5, 7.

had transgressed; & that the same nature should suffer the punishment, that had committed the offence. *P. Forasmuch then as the children were partakers of flesh and blood, hee also himselfe likewise tooke part of the same: that through death hee might destroy him that had the power of death; that is, the Devill; and deliver them who through feare of death were all their life time subject to bondage.* Such and so great was the love of God the Father toward us, that *1. Hee spared not his owne Sonne, but delivered him up for us all:* and so transcendent was the love of the Sonne of God toward the sons of men, that he desired not to be spared; but rather than they should lie under the power of death, was of himselfe most willing to suffer death for them: which seeing in that infinite nature, which by eternall generation he received from his Father, he could not doe: he resolved in the appointed time to take unto himselfe a Mother, and out of her substance to have a body framed unto himselfe, wherein he might *2. become obedient unto death, even the death of the crosse,* for our redemption. And therefore *3. when he commeth into the world,* he

he saith unto his Father, *A body hast thou fitted me; Lo, I come to doe thy will, O God.* By the which will (saith the *Apostle*) *we are sanctified, through the offering of the body of Jesus Christ once for all.*

Ibid, vers. 9-10.

Thus wee see it was necessary for the satisfaction of this debt, that our Mediatour should bee Man: but he that had no more in him than a Man, could never bee able to goe thorow with so great a worke. For if there should bee found a Man as righteous as *Adam* was at his first creation, who would bee content to suffer for the offence of others; his suffering possibly might serve for the redemption of one soule; it could bee no sufficient ranfome for those *innumerable multitudes* that were to bee *redeemed to God out of every kindred, and tongue, and people, and nation.* Neither could any Man or Angell be able to hold out, if a punishment equivalent to the endlesse sufferings of all the sinners in the world should at once bee laid upon him. Yea the very powers of Christ himselfe, upon whom *the Spirit of might did rest*, were so shaken in this sharp encounter; that hee, who

Revel. 7. 9.

Revel. 5. 9.

Esa. 42. 1.

^a Mark. 14. 33.

Luk. 22. 44.

^b Hebr. 5. 7.

^b Mar. 14. 35.

36.

^c Hebr. 10. 12.

^d Cantic. 8. 6.

^e Esay 33. 14.

^f Hebr. 9. 14.

^g Ibid. vers. 12.

^h Act. 20. 28.

ⁱ 1 Cor. 2. 8.

^k Act. 3. 15.

^l Esay 53. 8.

^m Zachar. 13. 7.

with Matth.

26. 31.

was the most accomplisht pattern of all fortitude, stood ^a sore amazed and ^a with strong crying and tears prayed that, ^b if it were possible, the houre might passe from him.

^c This man therefore being to offer one sacrifice for sins for ever; to the burning of that sacrifice he must not onely bring the ^d coals of his love as strong as death, and as ardent as the fire which hath a most vehement flame, but he must adde thereunto those ^e everlasting burnings also, even the flames of his most glorious Deitie: and therefore ^f through the eternall Spirit must hee offer himselfe without spot unto God; that hereby he might ^g obtaine for us an eternall redemption. The blood whereby the Church is purchased, must bee ^h Gods owne blood: and to that end must ⁱ the Lord of glory be crucified; ^k the Prince and author of life be killed; he ^l whose eternall generation no man can declare, be cut off out of the land of the living; and the man that is Gods owne fellow be thus smitten; according to that which God himselfe foretold by his Prophet, ^m Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shep.

1 Cor. 13. 17.

Rom. 4. 25.

Joh. 16. 10.

Dan. 9. 24.

if Christ be not raised, our faith is vaine, we are yet in our sinnes; and consequently, that as he must be delivered to death for our offences, so he must be raised againe for our justification.

Yea our Saviour himselſe, knowing full well what he was to undergoe for our ſakes, told us before hand, that the Comforter whom he would ſend unto us, ſhould convince the world, that is, fully ſatisfie the conſciences of the ſons of men, concerning that everlaſting righteouſneſſe which was to be brought in by him, upon this very ground: *Because I goe to my Father, and ye ſee me no more.* For if he had broken priſon, and made an eſcape, the payment of the debt, which as our ſurety he tooke upon himſelſe, being not yet ſatisfied, hee ſhould have beene ſcene here againe: Heaven would not have held him, more than Paradiſe did Adam, after he had fallen into Gods debt and danger. But our Saviour raiſing himſelſe from the dead, preſenting himſelſe in Heaven before him unto whom the debt was owing, and maintaining his ſtanding there, hath hereby given good prooffe, that he is now a free man, and hath fully diſcharged that

that debt of ours for which hee stood committed. And this is the evidence wee have to shew of that righteousness, whereby we stand justified in Gods sight: according to that of the Apostle. *y* Who shall lay any thing to the charge of Gods elect? It is God that justifieth: who is he that condemneth? It is Christ that died, yea rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. y Rom. 8. 33. 34

Now although an ordinary man may easily part with his life; yet doth it not lye in his power to resume it againe at his owne will and pleasure. But he that must do the turne for us, must be able to say as our *IESVS* did. *z* I lay down my life, that I might take it again. No man taketh it from me, but I lay it downe of my self: I have power to lay it down, and I have power to take it again: and in another place: *a* Destroy this Temple, and in three dayes I will raise it up, saith he unto the Iewes, speaking of the Temple of his body. An humane nature then he must have had, which might be subject to dissolution: but being once dissolved, he could not by his owne strength (which was the thing here
F
neces-

z Iohn 10. 17, 18.
a Ioh. 2 19 21

b Rom. 1. 4.

necessarily required) raise it up againe; unlesse he had *b* declared himselfe to be the Son of God with power, by the resurrection frō the dead. The Manhood could suffer, but not overcome the sharpnesse of death: the Godhead could suffer nothing, but overcome any thing. Hee therefore that was both to suffer and to overcome death for us, must be partaker of both natures: that *c* being put to death in the flesh, hee might bee able also to quicken himselfe by his owne Spirit.

c Pet. 3. 18.

d Ephes. 1. 14.

And now are wee come to that part of Christs mediation, which concerneth the conveyance of *d* the redemption of this purchased possession unto the sons of men. A deare purchase indeed, which was to be redeemed with no lesse price then the bloud of the Son of God: but what should the purchase of a stranger have been to us? or what should wee have beene the better for all this; if wee could not derive our descent from the purchaser, or raise some good title whereby we might estate our selves in his purchase? Now this was the manner in former time in Israel, cōcerning redemptions: that unto him who was the next

of

of kinne belonged the right of being a Goël, or the Redeemer. And Job had before that left this glorious profession of his faith unto the perpetuall memory of all posterity. *f I know that my Goël or Redeemer liveth, and at the last shall arise upon the dust (or, stand upon the earth.) And after this my skinne is spent; yet in my flesh shall I see God. Whom I shall see for my selfe, and mine eyes shall behold, and not another for mee.* Whereby we may easily understand, that his and our Redeemer was to bee the invisible God, and yet in his assumed flesh made visible even to the bodily eyes of those whom he redeemed. For if hee had not thus assumed our flesh; how should we have been of his blood, or claimed any kindred to him? and unlesse the Godhead had by a personall union beene inseparably conjoynd unto that flesh; how could he therein have been accounted our next of kinne? *e Ruth 3.12. & 4. vers. 1.3. 4. 7. f Job 19.25, 26, 27.*

For the better clearing of which last reason, wee may call to minde that sentence of the Apostle: *g The first man is of the earth earthy: the second man is the Lord from heaven.* Where, notwithstanding there were many millions

g 1 Cor. 15. 47

of men in the world betwixt these two; yet we see our Redeemer reckoned *the second man*, and why? but because these two were the onely men who could be accounted the prime fountains, from whence all the rest of mankinde did derive their existence and being. For as all men in the world by mean descents doe draw their first originall *from the first man*: so in respect of a more immediate influence of efficiencie and operation doe they owe their being unto the *second man*, as he is *the Lord from heaven*. This is Gods own language unto *Jeremy*. *h Before I formed thee in the belly, I knew thee*: and this is *Dauids* acknowledgement, for his part. *i Thy hands have made mee and fashioned me; k thou hast covered me in my mothers womb*: *l thou art he that took me out of my mothers bowels*, and *Iobs*, for his also. *m Thy hands have made me and fashioned me together round about*: *thou hast clothed mee with skin and flesh, and hast fenced me with bones & sinews*, and then *Apostles*, for us all: *In him wee live, and move, and have our being*, who inferreth also, hereupon, both that we are the off-spring or generation of God; and that he is not far from every one of us, this being

h Jerem. 1. 5.

i Psal 119. 73

k Psal 139. 12.

l Psal 71. 6.

m Iob 10. 8. 11

n Act. 17. 27,

28, 29.

being to be admitted for a most certaine truth
 (norwithstanding the opposition of all gaine-
 sayers:) that * God doth more immediately
 concurre to the generation and all other mo-
 tions of the creature, then any naturall agent
 doth or can doe. And therefore, if *by one mans*
offence, death reigned by one; much more they
which receive abundance of grace & of the gift of
righteousnes, shall reign in life by one, Iesus Christ,
 considering that this *second man* is not only as
 universall a principle of all our beings, as was
 that *first*, and so may sustaine the common
 person of us all, as well as he; but is a far more
 immediate agent in the production thereof:
 not, as the *first*, so many generations removed
 from us, but more neer unto us then our very
 next progenitours; and in that regard justly
 to be accounted our *next* of kinne, even before
 them also.

Yet is not this sufficient neither: but there
 is another kinde of generation required, for
 which we must be beholding unto *the second*
man, the Lord from heaven; before we can have
 interest in this purchased *Redemption.* For as
 the guilt of *the first mans* transgression is deri-

* See Brad-
 warden de
 causa Dei, lib.
 1 cap. 3 & 4.

o Rom. 5. 17.

p Iohn 3. 3.

q Iohn 1. 13.

r Hebr. 2. 11.

f Esai. 53. 10.

t Psal. 22. 30.

u Heb. 2. 13.

x Ibid. vers. 14.

ved unto us by the meanes of carnall generation; so must the benefit of the *second mans* obedience be conveyed unto us by spirituall regeneration. And this must bee layd downe as a most undoubted verity: that, *p except a man be born again, he cannot see the kingdome of God;* and that every such must be *q born, not of bloud, nor of the wil of the flesh, nor of the wil of man, but of God.* Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, *r* is not ashamed to call us *Brethren*: so in respect of this new birth, whereby hee begetteth us to a spirituall & everlasting life, hee disdaineth not to owne us as his *Children*. *f When thou shalt make his soul an offering for sin, hee shall see his seed:* saith the Prophet Esaias. *t A seed shall serve him; it shall be accounted to the Lord for a generation:* saith his Father David likewise of him, and he himselfe, of himselfe: *u Behold I, and the children which God hath given me.* VVhence the Apostle deduceth this conclusion: *x Forasmuch then as the children are partakers of flesh and bloud, hee also himselfe likewise took part of the same.* Hee himselfe, that is, hee who was God equall to the Father, for who

who else was able to make this *y new creature*, but the same α God that is the Creator of all things? (no lesse power being requisite to the effecting of this; then was at the first to the producing of all things out of nothing:) and these new *a* babes being to be *b borne of the Spirit*; who could have power to send the Spirit, thus to beget them, but the Father and the Sonne from whom hee proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

For the farther opening of which mystery (which went beyond the apprehension of *c Nicodemus*, though *a master of Israel*) wee are to consider; that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious limmer draweth his owne sons portraiture to the life (as wee say:) yet, because there is no true life in it, but a likenesse onely; he cannot be sayd to be the begetter of his picture, as he is of his Son. And some crea-

tures

y 2 Cor. 5. 17.
Ephes. 2. 10.
Gal. 6. 15.
2 Ioh. 1. 13.
1 am. 1. 18.
1 Pet. 1. 3.
1 Ioh. 5. 1.
2 ad cor. 5. 17.
1 Pet. 2. 2. with
1. 23.
b Ioh. 3. verse
5, 6, 8.

c Ibid. vers. 4,
9. 10.

tures there bee that are bred out of mudde or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation, whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like: ——— *nec imbellem feroces*

Progenerant aquile columbam.

Now touching our spirituall death & life, these sayings of the Apostle would be thought upon. *d* Wee thus judge, that if one dyed for all, then were all dead: and that hee died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose againe. *e* God who is rich in mercy, for his great love wherewith hee loved us, even when we were dead in sins, hath quickened us together with Christ. *f* And you being dead in your sins, and the uncircumcision of your flesh, hath hee quickened together with him, having forgiven you all trespasses. *g* I am crucified with Christ. Nevertheless I live,

d 2 Cor. 5. 14,
15.

e Ephes. 2. 4. 5.

f Coloss. 2. 13.

g Gal. 2. 20.

live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himselfe for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon should have beene prepared for the curing of our wounds: yet all would bee to no purpose, we being found dead, when the medicine did come to be applyed.

Our Physician therefore must not onely be able to restore us unto health, but unto life it selfe: which none can do but the Father, Son and holy Ghost; one God, blessed for ever: to which purpose, these passages of our Saviour also are to be considered. *b As the Father hath life in himself: so hath he given to the Son to have life in himself: i As the living Father hath sent me, and I live by the Father: so hee that eateth mee, even he shall live by mee. & I am the living bread, which came downe from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world: the substance whereof is*

h Iohn 5. 26.

i Iohn 6. 57.

k Ibid. vers. 51.

G

briefly

1 Cor. 15. 45.

m John. 4. 63.

n Geni. 5. 3.

o John 3. 6.

p 1 Cor. 15.
42, 49.

briefly comprehended in this saying of the A-
postles: *The Last Adam was made a quickning
spirit. An Adam therefore and perfect Man
must be have bene; that his flesh, given for us
upon the Crosse, might be made the conduit
to convey life unto the world; and a quicken-
ing spirit he could not have bene, unless he
were God, able to make that flesh an effectual
instrument of life by the operation of his bless-
ed spirit. For, as himself hath declared, it is
the Spirit that quickeneth; without it, the flesh
would profit nothing.*

As for the point of similitude and likenesse
we read of Adam, after his fall, that he was
a son in his own likeness, after his image; and ge-
nerally, as well touching the carnall as the
spirituall generation, our Saviour hath taught
us this lesson, *That which is borne of the flesh is
flesh; and that which is borne of the Spirit is spirit.*
Whereupon the Apostle maketh this compari-
son betwixt those who are borne of that first
man, who is of the earth, earthy; and of the se-
cond man, who is the Lord from heaven, put
into the world, *that as they that are of the
earth are of the earth, so they that are of the
heaven are of the heaven.*

ly:

ly: and as we have borne the image of the earthy,
 we shall also bear the image of the heavenly. We
 shall indeed hereafter bear it in full perfection:
 when y^e Lord Iesus Christ shall change our
 base body, that it may be fashioned like unto his glo-
 rious body, according to the working, whereby hee
 is able even to subdue all things unto himselfe. Yet
 in the mean time also, such a conformity is
 required in us unto that heavenly man, that
 our conversation must be in heaven, whence wee
 look for this Saviour: and that we must put off,
 concerning the former conversation, that old man,
 which is corrupt according to the deceitfull lusts,
 and be renewed in the spirit of our minds; and put
 on the new man, which after God is created in
 righteousness and true holinesse. For as in one
 particular point of domesticall authority, the
 Man is said to be the image and glory of God, and
 the Woman the glory of the Man: so in a more
 universall manner is Christ said to be the image
 of God; even to the brightnesse of his glory, & the
 expresse image of his person, and we y^e to be con-
 formed to his image, that he might be the first-borne
 among those many brethren; who in that respect
 are accounted to the glory of Christ.

q Phil. 3. 21.

Ibid. vers. 20.

Ephes. 4. 22,
23, 24.

1 Cor. 11. 7.

u 1 Cor. 4. 4.

a Hebr. 1. 3.

y Rom. 8. 29.

1 Cor. 8. 23.

Num. 11. 7,
25.

b Iohn 3. 34.

c Philip. 1. 19.

d Colof. 1. 19.

e Iohn 1. 16.

We read in the holy story, that God *a* took of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might bear the burden of the people with him, and that hee might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have beene: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But wee are sure the case was otherwise in him of whom now we speake: unto whom *b* God did not thus give the spirit by measure. And therefore although so many millions of beleevvers doe continually receive this *c* supply of the Spirit of Iesus Christ; yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit empayred or diminished: it being Gods pleasure, *d* that in him should all fulnesse dwell, and that *e* of his fulnesse all we should receive grace for grace: that as in the naturall generation there is such a correspondence in all parts betwixt the begetter and

k Ephes. 2. 21,
22.

Sermon to
the commons
house of Par-
liament, ann.
1620.
in Iohn 6. 63.
1 Cor. 6. 17.
& 15. 45.
Phil 2. 1.
Rom. 8. 9.
1 Ioh. 3. 24.
& 4. 13.
in Gal. 2. 10. &
5. 5. & 3. 11.
Ephes. 3. 17.

phant, typified thereby, though distant as far
the one from the other as Heaven is from
Earth, yet is made but one Tabernacle in Iesus
Christ; *k* in whom all the building, fitly framed
together groweth unto an holy temple in the Lord;
and in whom all of us are builded together for an
habitation of God through the Spirit.

The bond of this mysticall union betwixt
Christ and us (as I follow here hath more fully
been declared) is on his part that *quickening*
Spirit, which being in him as the Head, is
from thence diffused to the spirituall anima-
tion of all his members: and on our part
in Faith, which is the prime act of life wrought
in those who are capable of understanding by
that same Spirit. Both whereof must bee ac-
knowledgeed to be of so high a nature: that
none could possibly by such figures arise up
so admirable a body, but hee that was God
Almighty. And therefore although we did sup-
pose such a man might be found, who should
performe the Law for us, (after the death that
was due to our offence and overcome it, yea
and whole obedience and sufferings should
be of such value, that it were sufficient for the
redemption

redemption of the whole world: yet could it
 not be so: for it might be said, that the
 that man had been able to find God's Spirit
 apply the same unto him: so that it might be
 said, which as the Lord said, that he would
 send his Spirit upon the flesh, which was
 wrought by the Spirit of God, that it is the operation of
 God, and a mark of his power, even of that same
 power, which with Christ himself was might
 from the dead: which is the ground of the
 prayer of his, that the eyes of our hearts
 being enlightened, we might know
 what is the exceeding greatness of his power to
 us, which he doth use, according to the working of
 his mighty power, which he wrought in Christ, when
 he raised him from the dead, and set him at his
 right hand in the heavenly places, far above all
 principality, and power, and might, and every
 name, that is named not only in this world, but also
 in that to come, and hath put all things under his
 feet, and gave him to be head over all things in the
 Church, which is his body, thefulness of him, who
 filleth all in all, and is the ground of our hope
 and the Father of our Lord Jesus Christ.
 Yet was it fit also, that this Head should be
 of the same nature with the Body, which is
 knit

Col. 1. 13.

Col. 1. 13.

Col. 1. 13.
Theft. 11.Ephes. 1. 19.
30, &c.

Col. 1. 13.

Col. 1. 13.

Col. 1. 13.

knit unto it; and therefore that he should so be
 God, as that he might partake of our Flesh
 likewise. *¶* For we are members of his body, saith
 the same Apostle; of his flesh, and of his bones.
¶ And except ye eat the flesh of the Sonne of man,
 saith our Saviour himselfe, and drink his blood;
 ye have no life in you. *¶* He that eateth my flesh,
 and drinketh my blood, dwelleth in me, & I in him,
 declaring thereby, *firstly*, that by this mysticall
 and supernaturall union we are as truly con-
 joyned with him, as the meat and drink we
 take in with us; when by the ordinary woork
 of nature it is converted into our owne sub-
 stance; *secondly*, that this coniunction is imme-
 diately made with his humane nature; *thirdly*,
 that this *Eucharist*, that is; *in Christ crucified*,
 hath by that death of his made his flesh bro-
 ken and his blood poured out for us upon the
 crosse to be in food for the spirituall nourish-
 ment of our soules; and the very well-spring
 from whence, by the power of his God-head,
 all life and grace is derived unto us.
 Upon this ground it is, that the Apostle
 telleth us, that *we* *shall* *eat* *his* *flesh* *and* *drink* *his* *blood* *by* *the* *holocaust* *of* *the* *cross* *and* *the* *living*

q Ephes. 5. 30.

r Iohn 6. 53.

s Ibid. vers. 56.

t Revel. 5. 12.

& 13. 8.

u 1 Cor. 1. 23.

& 2. 2.

x Hebr. 10. 19,

10.

ving way which he hath consecrated for us through
the vaile; that is to say, his flesh, that as in the
Tabernacle, there was no passing from the
Holy to the most Holy place, but by the vaile:
so now there is no passage to be looked for
from the Church militant to the Church tri-
umphant, but by the flesh of him, who hath
said of himselfe; y I am the way, the truth and
the life, no man cometh unto the Father but by me.
Jacob in his dreame beheld & a ladder set upon
the earab, the top whereof reached to heauen, and
the Angels of God ascending and descending on
it, the Lord himself standing above it. Of which
vision none can give a better interpretation
than hee, who was prefigured therein, gave
unto Nathanael: Hereafter you shall see heauen
opened, and the Angels of God ascending and de-
scending upon the Son of man. Whence we may
well collect, that the onely meanes whereby
God standing above, and his Israel lying here
below are conjoynd together, and the onely
ladder whereby Heauen may be scaled by us,
is the Son of man, the type of whose flesh, the
vaile, was therefore commanded to be made
with Cherubims; to shew that wee come

y John 14.6.

2 Gen. 28.12,
13.

a John 1.51.

b Exod. 26.31,
& 36.35.

c Heb. 1. 12. 23.
24.

d Hebr. 1. 14.

c to an innumerable company of Angels, when we come to *Iesus the Mediatour of the New Testament*: who as the Head of the Church hath power to send forth all those ministering spirits, to minister for them who shall be heirs of salvation.

Lastly, wee are to take into our consideration, that as in things concerning God, the maine execution of our Saviours Priesthood doth consist, so in things concerning Man he exerciseth both his Prophecicall office, whereby he openeth the will of his Father unto us, and his Kingly, whereby he ruleth and protecteth us. It was indeed a part of the Priests office in the old Testament to instruct the people in the Law of God, and yet were they distinguished from Prophets: like as in the new Testament also, the Prophets as well as Apostles are made a different degree from ordinary Pastours and Teachers who received not their doctrine by immediate inspiration from heaven; as these other holy men of God did, who spake as they were moved by the holy Ghost. Whence S. Paul putteth the Hebrewes in mind, that God who in sundry parts, and in sundry manners spake in times past unto the fathers by the

e Deut. 33. 10.
Hagg. 2. 11.
Mal. 2. 7.

f Isai. 28. 7.
Ier. 6. 13. & 8.
10. & 14. 18.
& 23. 11, 13.
34 Lam. 2. 10.
g Eph. 4. 11

h 2 Pet. 1. 21

i πολυτροπως
και πολλοις
τροποις.
Heb. 1. 1.

the Prophets, hath in these last dayes spoken unto us by his Son Christ Iesus: whom therefore he stileth & the Apostle, as well as the high Priest of our profession; who was faithfull to him thus appointed him, even as Moses was in all his house.

1 Heb. 3. 1, 2.

Now Moses, wee know, had a singular preeminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him. I if there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speake unto him in a dream. My servant Moses is not so, who is faithfull in all mine house: with him will I speake mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall be beheld. And therefore we finde, that our Mediatour in the execution of his Propheticall office is in a more peculiar manner likened unto Moses: which he himself also did thus foretell. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not heare againe the voyce of the Lord my God, neither

1 Num. 12. 6, 7, 8.

1 m Deut. 18. 15, 16. &c.
A. 3. 22, 23.

let mee see this great fire any more, that I dye not. And the Lord said unto me, they have well spoken, that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth, and hee shall speake unto them all that I shall command him. And it shall come to passe, that whosoever will not hearken unto my words, which he shall speake in my name, I will require it of him.

n Rom. 9. 5.

p Exod. 10. 19.
D. ut 5. 25. 27.

p Exod. 34. 30.
13. 23. 3.

Our Prophet therefore must be a Man raised from among his brethren the Israelites (n of w^ho, as concerning the flesh, hee came) who was to performe unto us that which the fathers requested of Moses: o^s speake thou to us, and wee will hear; but let not God speake with us, lest we die. And yet (that in this also wee may see, how our Mediatour had the preeminence) p when Aaron and all the children of Israel were to receive from the mouth of Moses all that the Lord had spoken with him in mount Sinai, they were afraid to come nigh him, by reason of the glory of his shining countenance: so that he was faine to put a vaile over his face, while he spake unto them that which hee was commanded. But that which for a time was thus

q made

q made glorious, had no glory in respect of the glory
 that excelleth; and both the glory thereof, and
 the vail which covered it, are now abolished in
 Christ: the vail of whose flesh doth so over-
 shadow the brightnesse of his glory, that you un-
 der it we may behold his glory, as the glory of
 the onely begotten of the Father; yea and we all
 with open face beholding as in a glasse the glory of
 the Lord, are changed into the same image, from
 glory to glory, even as by the Spirit of the Lord.

And this is daily effected by the power of
 the ministry of the Gospell, instituted by the
 authority, and seconded by the power, of this
 our great Prophet: whose transcendent excel-
 lency beyond Moses (unto whom, in the exe-
 cution of that function, hee was otherwise
 likened) is thus set forth by the Apostle. u Hee
 is counted worthy of more glory then Moses, in as
 much as he who hath builded the house hath more
 honour then the house. For every house is builded
 by some one: but he that built all things is God. And
 Moses verily was faithfull in all his house, as a ser-
 vant, for a testimony of those things which were to
 be spoken after: but Christ as the Son, over his own
 house. This house of God is no other then

q 2 Cor. 3. 7.
 10, 11, 13.

r Heb. 1. 3.

s Iohn 1. 14.

t 2 Cor. 3. 18.

u Heb. 3. 3. 4.
 5. 6.

x 1 Tim. 3. 15.

the Church of the living God: whereof as he is the only Lord, so is he also properly the onely Builder. Christ therefore being both the Lord and the Builder of his Church, must be God as well as Man: which is the cause, why wee finde all the severall mansions of this great house to carry the title indifferently of a the Churches of God and the Churches of Christ.

True it is, that there are other ministeriall builders, whom Christ employeth in that service: this being not the least of those gifts which hee bestowed upon men at his triumphant ascension into heaven, that he gave not only ordinary Pastors and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the works of the ministry, for the edifying of the body of Christ. which what great power is required, he himself doth fully expresse in passing the grant of this high Commission unto his Apostles. *d* All power is given unto me in heaven and in earth Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, & of the holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with

y Matth. 16. 18.

z 1 Tim. 1. 10.

a 1 Cor. 12. 16.

b Rom. 16. 16.

c Eph. 4. 11, 12.

d Matth. 28.
18, 19, 20.

with you alway, even unto the end of the world,
Amen.

S. Paul professeth of himself, that he laboured more abundantly than all the rest of the Apostles: yet not I, saith hee, but the grace of God, which was with me. And therefore although according to that grace of God which was given unto him, he denieth not but that, as a wise master-builder, he had laid the foundation, yet hee acknowledgeth that they upon whom he had wrought, were Gods building as well as Gods husbandry. For who, saith he, is Paul, and who is Apollo, but ministers by whom you believed, even as the Lord gave to every man? I have planted, Apollo watered, but God gave the increase. So then neither is he that planteth any thing, neither he that watereth: but God that giveth the increase.

Two things therefore we finde in our great Prophet, which do far exceed the ability of any bare Man; and so doe difference him from all the bodily Prophets, which have bene since the world began. For first we are taught, that no man knoweth the Father, save the Son, and he to whomsoever the Son will reveale him: and that no man hath seen God at any time, but the only begotten

1 Cor. 15, 10

1 Cor. 3, 9, 10

Ibid. vers. 5, 7.

Luk. 1, 70.

Math. 11, 27

John 1, 18.

1 Pet. 1. 10.
17.

m Iohn 16. 13.
14, 15.

begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us; whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S. Peter for the Prophets: *1 Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you; searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified beforehand the sufferings of Christ and the glory that should follow: and for the Apostles, those heavenly words which our Saviour himselfe uttered unto them, whilst hee was among them; m When the Spirit of truth is come, hee will guide you into all truth: for hee shall not speak of himself, but whatsoever he shall heare, that shall he speake; and hee will shew you things to come. He shall glorifie me: for hee shall receive of mine, and shew it unto you. All things that the Father*

Ember bush, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

Secondly, all other Prophets and Apostles can do no more (as hath been laid) but plant and water; only God can give the increase, they may teach indeed and baptize; but unlesse Christ were with them by the powerfull presence of his Spirit, they would not bee able to save one soule by that ministry of theirs. Wee, n as lively stones are built up a spiritual house: but, o except the Lord doe build this house, they labour in-vaine that build it. For who is able to breath the Spirit of life into those dead stones, but he, of whom it is written? *p* The house is summing, and now is, when the dead shall heare the voyce of the Son of God; and they that heare it, shall live: and again: *q* Awake thou that sleepest, and arise from the dead; and Christ shall give thee light. Who can awake us out of this dead sleepe, and give light unto these blinde eyes of ours; but the Lord our Lord, unto whom we pray, that hee would *r* lighten our eyes, least we sleepe the sleepe of death?

And as a blinde man is not able to conceive the distinction of colours, although the skill

n 1 Pet. 2. 5.

o Psal. 127. 1

p John 5. 25

q Ephes. 5. 14

r Psal. 13. 3.

fullest man alive should use all the art hee had to teach him; because he wanteth the sense whereby that object is discernable; so *the naturall man perceiveth not the things of the Spirit of God (for they are foolishnesse unto him;) neither can he know them, because they are spiritually discerned.* Whereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers; that *God who commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.* Our Mediatour therefore (who must be able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants; and consequently, in this respect also, must be God as well as Man.

There remaineth the *Kingdome* of our Redeemer: described thus by the Prophet Esay. *Of the increase of his government and peace there*

1 Cor. 2. 14.

2 Cor. 4. 6, 7.

u Heb. 7. 25.

x Esai. 9. 7.

there shall be no end, upon the throne of David
 and upon his kingdome, to order it, and to establish
 it with judgement and with justice, from hence-
 forth even for ever: and by Daniel. y Behold, y Dan. 7. 13, 14
 one like the Son of man came with the clouds of
 heaven, and came to the Ancient of dayes; and they
 brought him near before him. And there was given
 him dominion and glory and a kingdome, that all
 people, nations, and languages should serve him: his
 dominion is an everlasting dominion, which shall
 not passe away, and his kingdome that which shall
 not be destroyed, and by the angel Gabriel, in his
 ambassage to the blessed Virgin. x Behold, thou x Luk. 1. 31, 32
 shalt conceive in thy womb, and bring forth a Son,
 and shalt call his name Jesus. He shall be great,
 and shall be called the Son of the Highest: and the
 Lord God shall give him the throne of his father
 David. And he shall reigne over the house of Iacob
 for ever; and of his kingdome there shall be no end.

This is that new a David our King, whom
 God hath raised up unto his owne Israel:
 who was in truth, that which hee was called;
 the Son of Man, and the Sonne of the Highest,
 that in the one respect, c wee may say unto
 him, as the Israelites of old did unto their

a Ier. 30. 9.
 Hos. 3. 5.
 Ezech. 34. 23
 & 37. 24.
 b Gal. 6. 16.

c Eph. 3. 30.

d 1 Sam. 5. 1.

e Psal. 110. 1.

Matth. 22. 43.

44.

Act. 2. 34. 35.

f Gen. 3. 15.

g Rom. 6. 20.

h 1 Iohn 3. 8.

i 1 Tim. 3. 16

k Psal. 43. 1. 1.

l Hof. 13. 4.

m 1 Cor. 10. 5.

David; *d Behold, wee are thy bone and thy flesh :* and in the other, sing of him as David himself did; *e The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-stools.* So that the promise made unto our first parents, that *f the seed of the Woman should bruise the Serpents head,* may well stand with that other saying of S. Paul; that *g the God of peace shall bruise Satan under our feet:* seeing *h* for this very purpose the Son of God was manifested *i* in the flesh, that he might destroy the works of the Diuel, and still that foundation of God will remaine unshaken: *k I, even I am the Lord, and beside mee there is no Saviour. l Thou shalt know no God but me: for there is no Saviour beside me.*

Two speciall branches there bee of this Kingdome of our Lord and Saviour: the one of *Grace*, whereby that part of the Church is governed which is militant upon Earth; the other of *Glory*, belonging to that part which is triumphant in Heaven. Here upon earth, as by his Prophetick office hee worketh upon our Minde and Vnderstanding, so by his Kingly he ruleth our Will and Affections; *m casting down*

down imaginations and every high thing that ex-
 alteth it selfe against the knowledge of God, and
 bringing into captivity every thought to the obedi-
 ence of Christ. VVhere, as wee must needs ac-
 knowledge, that *n* it is *G O D* which worketh n Psal. 2. 7.
 in us both to will and to doe, and that *n* it is *e* hee o 2 Thes. 2. 13
 which sanctifieth us wholly: so are wee taught
 likewise to beleeve, that *p* both he who sanctifieth, p Heb. 2. 11.
 and they who are sanctified, are all of one, namely
 of one and the selfe same nature; that the san-
 ctifier might not be ashamed to call those, who
 are sanctified by him, his brethren, that as their
 nature was corrupted and their blood raynted
 in the first *Adam*, so it might be restored againe
 in the second *Adam*; and that as from the one
 a corrupt, so from the other a pure and undefil-
 ed nature might be transmitted unto the heirs
 of salvation.

The same *q* God that giveth grace, is he also q Psal. 84. 11.
 that giveth glory: yet so, that the streames of
 both of them must runne to us through the
 golden pipe of our Saviours humanity. *r* For r 1 Cor. 15. 21.
 since by man came death, it was fit that by man
 also should come the resurrection of the dead,
 even by that man, who hath said, *s* Who so s Iohn 6. 54.
 eateth

eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up at the last day.
 t 2 Theſ. 1. 10. VVho, then t ſhall come to bee glorified in his
 u Phil. 3. 21. Saints, and to be made marvellous in all them that
 beleeve: and u ſhall change this baſe body of ours,
 that it may be faſhioned like unto his own glorious
 body, according to the working whereby he is able
 even to ſubdue all things unto himſelfe. Vnto him
 x Revel. 1. 5. 6. therefore that hath thus x loved us, and waſhed
 us from our finnes in his own blood, and hath made
 us Kings and Priests unto God and his Father;
 to him be glory and dominion for ever and ever.
 AMEN.

PHILIP. 3. 8.

I COUNT ALL THINGS BUT LOSSE,
 FOR THE EXCELLENCY OF THE
 KNOWLEDGE OF CHRIST IESUS
 MY LORD.

FINIS.



IMMANUEL,
OR

THE MYSTERY

OF THE
INCARNATION

OF THE
Son of God;

unfolds by
JAMES, Archbishop of Armagh.

JOHN 1:14.

The Word was made flesh.



LONDON,

Printed by J.H. for JOHN PARKER, &c. 1638.

IMMANUEL

OR

THE MYSTERY

HONORATISSIMO DOMINO,

D. THOMÆ VICECOMITI WENTWORTH,

REGNI HIBERNIAE PROREGE,

Concilio Regii in Borussia Angliae

partibus Praefidi, & Regiae

Majestati à secretiori

bus Consilio

JACOBUS ARCHIEP. ARMACHANUS

HUNC DE VERBO INCARNATO

Commentariolum, ut grati animi

qualecunque est testimonium

L. M. D.



NOV 14 1944

THE
MYSTERY
OF THE
INCARNATION
of the Son of God.

His holy Prophet, in the Booke of
the Proverbs, poseth all such as
have not learned wisdom, nor know
the knowledge of the holy, with this
question: Who hath ascended up into heaven,
or descended: or who hath gathered the wind in
his fist: or who hath bound the waters in a gar-
ment: or who hath established all the ends of the
earth: What is his Name, and what is his S O N S
name, if thou canst tell: To helpe us herein,
the S O N himselfe did tell us, when he was
here upon earth, that None hath ascended up
to heauen, but he that descended from heauen, even
the

Pro. 30. 24.

Ioh. 3. 13.

Esa. 9. 6.

the Son of man which is in heaven. And that we might not be ignorant of his name, the Prophet *Esa*y did long before foretell, that *Unto us a childe is borne, and unto us a Son is given; whose name should be called, Wonderfull, Counsellour, The mighty God, The Everlasting Father, The Prince of peace.*

Where if it be demanded, how these things can stand together? that the Son of man speaking upon *earth*, should yet at the same instant be in *heaven*? that the Father of Eternity should bee borne in time? and that the mighty God should become a *Childe*; which is the weakest state of Man himselfe? we must call to minde, that the first letter of this great Name, is WONDERFULL. When he appeared of old to *Manoah*, his name was *Wonderfull*, and he did wonderously, *Judge* 13. 18, 19. But that, and all the wonders that ever were, must give place to the great mystery of his Incarnation; and in respect thereof cease to be wonderfull. For of this worke, that may be verified, which is spoken of those wonderfull judgements, that God brought upon *Egypt*; when he would shew his power, and have his name declared throughout

Exod. 9. 16.

throughout all the earth. * *Before them were no such; neither after them shall be the like.*

Neither the creation of all things out of nothing, which was the beginning of the works of God (those six working dayes putting as it were an end, to that long Sabbath that never had beginning; wherein the Father, Sonne and Holy Ghost did infinitely glorifie themselves and rejoyce in the fruition one of another, without communicating the notice thereof unto any creature) nor the resurrection from the dead, and the restauration of all things, the last Workes that shall goe before that everlasting Sabbath (which shall have a beginning, but never shall have end:) neither that first, I say, nor these last, though most admirable peeces of worke, may be compared with this; wherein the Lord was pleased to shew the highest pitch (if any thing may be said to bee highest in that which is in finite and exempt from all measure and dimensions) of his Wisedome, Goodnesse, Power and Glory.

The Heathen Chaldeans, to a question propounded by the King of Babel, make answer; *that it was a rare thing which hee required,* and

* Ibid. chap. 10
14. & 11. 6.

John 17. 5.
Prov. 8. 30.

Dan. 5. 11.

Rom. 9. 5.

* *Exod. 25. 1.*

John 1. 14.

* Exod. 40. 34.

35.

* Heb. 9. 9, 11.

* Heb. 3. 3, 6.

* Joh. 2. 19, 21.

* 2 Chron. 7.

1, 2.

* Colos. 2. 9.

* 2 Chron. 6. 18.

* 1 Tim. 3. 16.

and that none other could shew it; except the Gods, whose dwelling is not with flesh. But the rartie of this lieth in the contrary to that which they imagined to be so plaine: that hee, who is over all, God blessed for ever, should take our flesh and dwell, or pitch his Tabernacle, with us; that as the glory of God filled the Tabernacle (which was a figure of the humane nature of our Lord) with such a kinde of fulnesse, that Moses himselfe was not able to approach unto it; (therein comming short, as in all things, of the Lord of the house) and filled the Temple of Salomon (a Type likewise of the body of our Prince of peace) in such sort that the Priests could not enter therein: so in him all the fulnesse of the Godhead should dwell bodily.

And therefore if of that Temple, built with hands, Salomon could say with admiration; But with God in very deed dwell with men in the earth? Behold heaven and the heaven of heavens cannot containe thee; how much lesse this house, which I have built? of the true Temple, that is not of this building, wee may with greater wonderment say with the Apostle, With-

out

of the Son of God.

8

out controverse, great is the mystery of religion: God was manifested in the flesh: Yea, was made of a Woman, and borne of a Virgin. A thing so wonderfull, that it was given for a signe unto unbelcevers 740. yeeres before it was accomplished; even a signe Of Gods owne chusing, among all the wonders in the depth, or in the height above. Therefore the Lord himselfe shall give you a signe: Behold a Virgin shall conceive and beare a Son, and shall call his name Immanuel. *Esa. 7. 14.*

Esa. 7. 14. 15.

A notable wonder indeed, and great beyond all comparison. That the Son of God should bee *made of a woman*; even made of that woman, which *was* made by himselfe. That her wombe then, and the *heavens* now, should containe him, whom *the heaven of heavens cannot containe*. That he who had both Father and Mother, whose pedigree is upon record, even up unto Adam, who in the fullnesse of time was brought forth in Bethlehem, and when he had finished his course, was cut off out of the land of the living at Jerusalem; should yet notwithstanding be in truth, that which his shadow *Melchisedek* was

Gal. 4. 4.

Joh. 1. 3.

Coloss. 1. 16.

Act. 3. 11.

1 King. 8. 27.

B

only

^a Hebr. 7.3.
with E. Sai. 53. 8.
and Mica. 5. 1.

^a Joh. 1. 4. 18.
^b J. h. 9. 18.
Phil. 2. 6.
^c Job. 8. 58.

^d Matth. 22.
43, 43, &c.

only in the conceit of the men of his time,
^a without Father, without Mother, without pedi-
gree, having neither beginning of dayes, nor end of
life; That his Father should be ^a greater than he;
and yet he his Fathers ^b equall. That he ^c is, be-
fore Abraham was; and yet Abrahams birth
preceded his, well nigh the space of two thou-
sand yeares. And finally, that hee who was
Davids Son, should yet be Davids Lord: ^d a
case which plunged the greatest Rabbies a-
mong the Pharisees; who had not yet lear-
ned this wisdom, nor knowne this knowledge of
the holy.

The untying of this knot dependeth upon
the right understanding of the wonderfull
conjunction of the divine and humane Nature
in the unity of the Person of our Redeemer.
For by reason of the strictnesse of this personall
union, whatsoever may be verified of either
of those Natures, the same may be truly spo-
ken of the whole Person; from whetherso-
ever of the Natures it be denominated. For
the clearer conceiving whereof, we may call
to minde that which the Apostle hath taught
us touching our Saviour: *In him dwelleth all the*

^e Coloss. 1. 9.

fulnesse

fulnesse of the Godhead bodily, that is to say, by such a personall and reall union, as doth unseparably and everlastingly conjoyn that infinite Godhead with his finite Manhood in the unitie of the selfe-same individuall Person.

Hee in whom that fulnesse dwelleth, is the PERSON : *that* fulnesse which so doth dwell in him, is the NATURE. Now there dwelleth in him not onely the fulnesse of the *Godhead*, but the fulnesse of the *Manhood* also: for we beleeve him to be both perfect God, begotten of the substance of his Father before all worlds; and perfect Man, made of the substance of his Mother in the fulnesse of time. And therefore we must hold, that there are two distinct *Natures* in him: and two so distinct, that they doe not make one compounded nature; but still remaine uncompounded and unconfounded together. But *Hee* in whom the fulnesse of the Manhood dwelleth, is not one; and hee in whom the fulnesse of the Godhead another: but he in whom the fulnesse of both those natures dwelleth, is one and the same *Immanuel*; and consequently it must be beleeved as firmly, that he is but one *Person*.

And here wee must consider, that the di-
vine Nature did not assume an humane Per-
son, but the divine Person did assume an hu-
mane Nature : and that of the three divine
Persons, it was neither the first nor the third
that did assume this Nature ; but it was the
middle Person, who was to bee the middle
one, that must undertake this mediation be-
twixt God and us ; which was otherwise also
most requisite, as well for the better preserva-
tion of the integritie of the blessed Trinitie in
the Godhead, as for the higher advancement
of Man-kinde by meanes of that relation
which the second Person the Mediatour did
beare unto his Father. For if the fulnesse of the
Godhead should have thus dwelt in any hu-
mane person, there should then a fourth Person
necessarily have beene added unto the God-
head : And if any of the three Persons, be-
side the second, had beene borne of a wo-
man ; there should have beene two Sonnes in
the Trinitie : whereas now the Sonne of God
and the Sonne of the blessed Virgin, be-
ing but one Person, is consequently but
one Sonne ; and so no alteration at all made

in the relations of the Persons of the Trinitie.

Againe, in respect of us, the Apostle sheweth, that for this very end, ^{Gal 4 4, 5, 7.} God sent his owne SON made of a woman; that WE might receive the Adoption of SONS: and thereupon maketh this inference; Wherefore thou art no more a servant, but a SON; and if a SON, then an HEIRE of God through Christ: intimating thereby, that what relation Christ hath unto God by Nature, wee being found in him have the same by Grace. By Nature hee is ^{John 1. 14. & 3. 16.} The onely begotten Sonne of the Father: but this is the high Grace hee hath purchased for us; that ^{John 1. 12.} as many as received him, to them hee gave power or privilege, to become the Sonnes of God, even to them that beleeve on his Name. For although hee reserve to himselfe the preeminence, which is due unto him in a peculiar manner, of being the first borne among many brethren: yet in him, and for him, the rest likewise by the grace of adoption are all of them accounted as first-bornes. ^{Exod. 4. 22, 23.} So God biddeth Moses to say unto Pharaoh; ^{Exod. 4. 22, 23.} Israel is my Sonne, even my first-borne.

* Propter quod unusquisque est tale secundum ipsum est magis bene. Rom. 8. 29.

of men in the world betwixt these two, yet we see our Redeemer reckoned *the second man*, and why? but because these two were the only men who could be accounted the prime fountains, from whence all the rest of mankind did derive their existence and being. For as all men in the world by mean descents doe draw their first originall *from the first man*: so in respect of a more immediate influence of efficiencie and operation doe they owe their being unto the *second man*, as he is *the Lord from heaven*. This is Gods own language unto *Jeremy*. *h Before I formed thee in the belly, I knew thee*: and this is *Dauids* acknowledgement, for his part. *i Thy hands have made mee and fashioned me; k thou hast covered me in my mothers womb: l thou art he that took me out of my mothers bowels*; and *Iobs*, for his also. *m Thy hands have made me and fashioned me together round about: thou hast clothed mee with skin and flesh, and hast fenced me with bones & sinews*, and the *n Apostles*, for us all: *In him wee live, and move, and have our being*, who inferreth also thereupon, both that *we are the off-spring or generation of God*; and that *he is not far from every one of us*, this being

h Jerem. 1. 5.

i Psal. 119. 73.

k Psal. 139. 13.

l Psal. 71. 6.

m Iob 10. 8. 11

*n Act. 17. 27,
18, 29.*

being to be admitted for a most certaine truth (notwithstanding the opposition of all gainers:) that * God doth more immediately concur to the generation and all other motions of the creature, then any naturall agent doth or can doe. And therefore, if o by one mans offence, death reigned by one; much more they which receive abundance of grace & of the gift of righteousness, shall reign in life by one, Iesus Christ, considering that this second man is not only as universall a principle of all our beings, as was that first, and so may sustaine the common person of us all, as well as he; but is a far more immediate agent in the production thereof: not, as the first, so many generations removed from us, but more neer unto us then our very next progenitours, and in that regard justly to be accounted our next of kinne, even before them also.

Yet is not this sufficient neither: but there is another kinde of generation required, for which we must be beholding unto the second man, the Lord from heaven, before we can have interest in this purchased Redemption. For as the guilt of the first mans transgression is deri-

* See Bradwardin de causa Dei, lib. 1. cap. 1. & 4.

o Rom. 5. 17.

p Iohn 3. 3.

q Iohn 1. 13.

r Hebr. 2. 81.

f Esai. 53. 10.

t Psal. 22. 30.

u Heb. 2. 13.

x Ibid. ver. 14.

ved unto us by the meanes of carnall generation: so must the benefit of the *second mans* obedience be conveyed unto us by spirituall regeneration. And this must bee layd downe as a most undoubted verity: that, *p except a man be born again, he cannot see the kingdome of God;* and that every such must be *q born, not of blond, nor of the wil of the flesh, nor of the wil of man, but of God.* Now, as our Mediatour in respect of the Adoption of Sons, which he hath procured for us, *r is not ashamed to call us Brethren:* so in respect of this new birth, whereby hee begetteth us to a spirituall & everlasting life, hee disdaineth not to owne us as his *Children.* *f When thou shalt make his soul an offering for sin, hee shall see his seed:* saith the Prophet Esaias. *t A seed shall serve him, it shall be accounted to the Lord for a generation:* saith his Father David likewise of him, and he himselfe, of himselfe: *u Behold I, and the children which God hath given me.* VVhence the Apostle deduceth this conclusion: *x Forasmuch then as the children are partakers of flesh and bloud, hee also himselfe likewise took part of the same.* Hee himselfe, that is, hee who was God equall to the Father, for who

who else was able to make this *new creature*, but the same & God that is the Creator of all things? (no lesse power being requisite to the effecting of this, then was at the first to the producing of all things out of nothing:) and these new babes being to be *born of the Spirit*; who could have power to lend the Spirit, thus to beget them, but the Father and the Sonne from whom hee proceeded? the same blessed Spirit, who framed the naturall body of our Lord in the womb of the Virgin, being to new mould and fashion every member of his mysticall body unto his similitude and likenesse.

For the further opening of which mystery (which went beyond the apprehension of *Nicodemus*, though a *master of Israel*) wee are to consider, that in every perfect generation, the creature produced receiveth two things from him that doth beget it: *Life* and *Likenesse*. A curious limmer draweth his owne sons portraiture to the life (as wee say:) yet, because there is no true life in it, but a likenesse onely; he cannot be sayd to be the begetter of his picture, as he is of his Son. And some crea-

2 Cor. 5. 17.

Ishel. 2. 10.

Gal. 6. 15.

2 Ioh. 1. 13.

Jam. 1. 18.

1 Pet. 1. 3.

1 Ioh. 5. 1.

4^a *epistola**Adrom.*

1 Pet. 2. 2. with

1. 23.

b Ioh. 3. verse

4, 6, 8.

c Ibid. vers. 4,

9. 10.

tures

tures there be, that are bred out of mudde or other putrid matter: which although they have life, yet because they have no correspondence in likenesse unto the principle from whence they were derived, are therefore accounted to have but an improper and equivocall generation, whereas in the right and proper course of generation (others being esteemed but monstrous births that swarve from that rule) every creature begetteth his like: ——— *nec imbellem feroces*

Progenerant aquila columbam.

Now touching our spirituall death & life, these sayings of the Apostle would be thought upon. *d Wee thus judge, that if one dyed for all, then were all dead: and that hee died for all, that they which live, should not henceforth live unto themselves, but unto him which died for them and rose againe. e God who is rich in mercy, for his great love wherewith hee loved us, even when we were dead in sins, hath quickened us together with Christ. f And you being dead in your sins, and the uncircumcision of your flesh, hath hee quickened together with him, having forgiven you all trespasses. g I am crucified with Christ. Nevertheless I live,*

d 2 Cor. 5. 14, 15.

e Ephes. 2. 4, 5.

f Coloss. 2. 13.

g Gal. 2. 20.

live, yet not I, but Christ liveth in mee: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved mee and gave himselfe for me. From all which we may easily gather, that if by the obedience and sufferings of a bare man, though never so perfect, the most soveraigne medicine that could be thought upon, should have beene prepared for the curing of our wounds: yet all would bee to no purpose, we being found dead, when the medicine did come to be applyed.

Our Physician therefore must not onely be able to restore us unto health, but unto life it selfe; which none can do but the Father, Son and holy Ghost, one God, blessed for ever: to which purpose, these passages of our Saviour also are to be considered *b* As the Father bath life in himselfe: so bath he given to the Son to have life in himselfe. *i* As the living Father bath sent me, and I live by the Father: so bee that eateth mee, even he shall live by mee. *k* I am the living bread, which came downe from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give, is my flesh, which I will give for the life of the world: the substance whereof is

b Iohn 5. 26.

i Iohn 6. 57.

k Ibid. vers. 51.

G

briefly

briefly comprehended in this saying of the Apostle: *1 The last Adam was made a quickning spirit. An Adam therefore and perfect Man must be have beene; that his flesh, given for us upon the Crosse, might be made the conduit to convey life unto the world: and a quickning spirit he could not have beene, unless he were God, able to make that flesh an effectual instrument of life by the operation of his blessed spirit. For, as himselfe hath declared, it is the Spirit that quickeneth; without it, the flesh would profit nothing.*

As for the point of similitude and likenesse, we read of Adam, after his fall, that he began a son in his own likenesse, after his image, and generally, as well touching the carnall as the spirituall generation, our Saviour hath taught us this lesson, That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Whereupon the Apostle maketh this comparison betwixt those who are borne of that first man, who is of the earth earthy, and of the second man, who is the Lord from heaven. As in the earthy, such are they that are earthly, and as in the heavenly, such are they also that are heavenly.

1 Cor. 15. 45.

m Iohn. 6. 63.

n Gen. 1. 26.

o Iohn 3. 6.

p 1 Cor. 15. 48, 49.

ly: and as we have borne the image of the earthy,
 we shall also bear the image of the heavenly. We
 shall indeed hereafter bear it in full perfection;
 when *q* the Lord Iesus Christ shall change our
 base body, *q* it may be fashioned like unto his glo- Phil. 3. 21.
 rious body; according to the working, whereby hee
 is able even to subdue all things unto himselfe. Yet
 in the mean time also, such a conformity is
 required in us unto that heavenly man, that
 our conversation must be in heaven, whence we
 look for this Saviour: and that we must *s* put off,
 concerning the former conversation, that old man,
 which is corrupt according to the deceitfull lusts,
 and be renewed in the spirit of our minds, and put
 on the new man, which after God is created in
 righteousness and true holiness. For as in one
 particular point of domesticall authority, *s* the 1 Cor. 13. 7.
 Man is said to be the image and glory of God, and
 the Woman the glory of the Man: so in a more
 universall manner is Christ said to be *u* the image 1 Cor. 4. 4.
 of God, even as the brightness of his glory, *u* the
 express image of his person; and we *y* to be con- 2 Hebr. 1. 3.
 formed to his image, *q* as he might be the first-born
 among those many brethren, who in that respect
 are accounted *q* the glory of Christ. y. Rom. 8. 29.
1 Cor. 8. 13.

a Num. 11. 7,
35.

b Iohn 3. 34.

c Philip. 1. 19.

d Colof. 1. 19.

e Iohn 1. 16.

We read in the holy story, that God *a* took of the spirit which was upon Moses, and gave it unto the seventy Elders; that they might bear the burden of the people with him, and that hee might not bear it, as before he had done, himself alone. It may be, his burden being thus lightened, the abilities that were left him for government were not altogether so great, as the necessity of his former employment required them to have beene: and in that regard, what was given to his assistants, might perhaps be said to be taken from him. But wee are sure the case was otherwise in him of whom now we speake: unto whom *b* God did not thus give the spirit by measure. And therefore although so many millions of beleivers doe continually receive this *c* supply of the Spirit of Iesus Christ; yet neither is that fountaine any way exhausted, nor the plenitude of that well-spring of grace any whit empayred or diminished: it being Gods pleasure, *d* that in him should all fulnesse dwell; and that *e* of his fulnesse all we should receive grace for grace: that as in the naturall generation there is such a correspondence in all parts betwixt the begetter and

and the infant begotten, that there is no member to be seen in the Father, but there is the like answerably to be found in the Child, although in a far lesse proportion: so it falleth out in this spirituall, that for every grace which in a most eminent manner is found in Christ, a like grace will appeare in Gods childe, although in a far inferiour degree: similitudes and likenesses being defined by the Logicians to be comparisons made in *quality*, and not in *quantity*.

Wee are yet further to take it into our consideration, that by thus enlivering and fashioning us according to his owne image, Christs purpose was not to rayse a seed unto himselfe dispersedly and distractedly, but to *gather together in one the children of God that were scattered abroad*: yea and to *bring al unto one head by himselfe*, both them which are in heauen and them which are on the earth: that as in the Tabernacle, *by the waile divided betwene the holy place and the most holy*, but the curtaines which covered them both were so coupled together with the taches, that it might still *be one Tabernacle*: so the Church militant and triumphant,

f John 14. 58.

g Ephes. 1. 10.

h Exod. 26. 33

i Ibid. verse 6.
& 12.

k Ephes. 2. 21,
22.

A Sermon to
the commons
house of Par-
liament, ann.
1620.

in Iohn 6. 63.

1 Cor. 6. 17.

& 15. 45.

Phil. 2. 1.

Rom. 8. 9.

1 Ioh. 3. 24.

& 4. 13.

in Gal. 2. 20. &

5. 5. & 3. 11.

Ephes. 3. 17.

in Gal. 3. 2.

in Ioh. 1. 1.

in Ioh. 1. 1.

phant, typified thereby, though distant as far
the one from the other as Heaven is from
Earth, yet is made but one Tabernacle in Iesus
Christ; *in whom all the building fitly framed
together groweth unto an holy temple in the Lord,
and in whom all of us are builded together for an
habitation of God through the Spirit.*

The bond of this mysticall union betwixt
Christ and us (as I elsewhere hath more fully
been declared) is on his part that *quickening
Spirit*, which being in him as the Head, is
from thence diffused to the spirituall anima-
tion of all his members: and on our part
in Faith, which is the prime act of life wrought
in those who are capable of understanding by
that same spirit. Both whereof must bee ac-
knowledge to be of so high a nature: that
none could possibly by such ligatures knit up
so admirable a body, but hee that was God
Almighty. And therefore although we did sup-
pose such a man might be found who should
performe the Law for us, suffer the death that
was due to our offence and overcome it, yea
and whole obedience and sufferings should
be of such value, that it were sufficient for the
redemption

redemption of the whole world: yet could it
not be off. And it must come lively faith, in those
that men had been able to send Gods Spirit to
apply the same unto us.

Which is no bare Madnes, say others. Ours
more whatso ever can do, so far faith, we are
taught by S. o. Paul, that in the operation of
God, and a work of his power, even of this same
power, where with Christ himself was raised
from the dead.

Which is the ground of that
prayer of his, that their eyes, of our understand-
ing being enlightened, might know
what is the exceeding greatness of his power to
us-ward who believe; according to the working of
his mighty power, which he wrought in Christ, when
he raised him from the dead; and set him at his own
right hand in the heavenly places, farre above all
principality, and power, and might, and a very
Name, which is named not only in this world, but also
in that to come: and hath put all things under his
feet, and gave him to be head over all things to the
Church; which is his body, the fulnesse of him that
 filleth all in all.

Yet was it fit also, that this Head should be
of the same nature with the Body, which is

knit

q Ephes. 5. 30.

r John 6. 53.

f Ibid. vers. 56.

e Revel. 5. 12.

& 13. 8.

u 1 Cor. 1. 23.

& 2. 2.

x Hebr. 10. 19,
10.

knit unto it; and therefore that he should so be
 God, as that he might partake of our Flesh
 likewise. *q* For we are members of his body, saith
 the same Apostle; of his flesh, and of his bones.
 And *r* except ye eat the flesh of the Sonne of man,
 saith our Saviour himselfe, and drink his blood;
 ye have no life in you. *f* Hee that eateth my flesh,
 and drinketh my blood, dwelleth in me, & I in him;
 declaring thereby, *first*, that by this mysticall
 and supernaturall union we are as truly con-
 joyned with him, as the meat and drink we
 take is with us; when by the ordinary worke
 of nature it is converted into our owne sub-
 stance: *secondly*, that this conjunction is imme-
 diately made with his humane nature: *thirdly*,
 that the *Lamb slain*, that is, a *Christ crucified*,
 hath by that death of his made his flesh bro-
 ken and his blood poured out for us upon the
 crosse to be fit food for the spirituall nourish-
 ment of our soules; and the very well-spring
 from whence, by the power of his God head,
 all life and grace is derived unto us.

Vpon this ground it is, that the Apostle
 telleth us, that we *have boldnesse to enter into*
*the Holiest by the blood of Iesus, by a new and li-
 ving*

ving way which he hath consecrated for us through
the vaile; that is to say, his flesh, that as in the
Tabernacle, there was no passing from the
Holy to the most Holy place, but by the vaile:
so now there is no passage to be looked for
from the Church militant to the Church tri-
umphant, but by the flesh of him, who hath
said of himselfe; y I am the way, the truth and
the life, no man commeth unto the Father but by me.
Iacob in his dreame beheld & a ladder set upon
the earth, the top whereof reached to heauen, and
the Angels of God ascending and descending on
it, the Lord himself standing above it. Of which
vision none can give a better interpretation
than hee, who was prefigured therein, gave
unto Nathanael a Hereafter you shall see heauen
opened, and the Angels of God ascending and de-
scending upon the Son of man. Whence we may
well collect, that the onely meanes whereby
God standing above, and his Israel lying here
below are conjoynd together, and the onely
ladder whereby Heauen may be scaled by us,
is the Son of man, the type of whose flesh, the
vaile, was therefore commanded to be made
with Cherubims; to shew that wee come

y Iohn 14.6.

z Gen. 28.12,
13.

a Iohn 1.51.

b Exod. 26.31
& 36.35.

c Heb. 11. 22.

24.

d Hebr. 1. 14.

e Deut. 33. 10.

Hagg. 2. 17.

Mal. 2. 7.

f Esai. 28. 7.

Ier. 6. 13. & 8.

10. & 14. 18.

& 23. 11, 13.

g Lam. 2. 20.

h Eph. 4. 11

i 2 Pet. 1. 21

i πολυμαρτος
και πολυε-
πας.

Heb. 1. 1.

c to an innumerable company of Angels, when we come to Iesus the Mediator of the New Testament: who as the Head of the Church hath power to send forth all base ministering spirits, to minister for them who shall be heirs of salvation.

Lastly, wee are to take into our consideration, that as in things concerning God, the maine execution of our Saviours Priesthood doth consist, so in things concerning Man he exerciseth both his Prophetical office, whereby he openeth the will of his Father unto us, and his Kingly, whereby he ruleth and protecteth us. It was indeed a part of the Priests office in the old Testament to instruct the people in the Law of God, and yet were they distinguished from Prophets: like as in the new Testament also, g Prophets as well as Apostles are made a different degree from ordinary Pastors and Teachers who receiued not their doctrine by immediate inspiration from heauen; as those other b holy men of God did, who spake as they were moved by the holy Ghost. VVhence S. Paul putteth the Hebrewen in mind, that God who in sundry parts, and in sundry manners spake in times past unto the fathers by

the Prophets, hath in these last dayes spoken unto us by his Son Christ Iesus: whom therefore he styleth & the Apostle, as well as the high Priest of our profession; who was faithfull to him that appointed him, even as Moses was in all his house.

1 Heb. 3. 1, 2.

Now Moses, wee know, had a singular preeminence above all the rest of the Prophets: according to that ample testimony which God himself giveth of him. *I If there be a Prophet among you, I the Lord will make myself known unto him in a vision, and will speake unto him in a dream. My servant Moses is not so; who is faithfull in all mine house: with him will I speake mouth to mouth, even apparently, and not in dark speeches, and the similitude of the Lord shall bee beheld.* And therefore we finde, that our Mediator in the execution of his Propheticall office is in a more peculiar manner likened unto Moses: which he himself also did thus foretell. *In The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assembly, saying, Let me not heare againe the voyce of the Lord my God, neither*

1 Num. 12, 6, 7, 8.

1m Deut. 18. 15.
16. &c.
Act. 3. 22, 23.

let mee see this great fire any more, that I dye not.
 And the Lord said unto me, I hey have well spoken,
 that which they have spoken. I will raise them up a
 Prophet from among their brethren, like unto thee,
 and will put my words in his mouth, and hee shall
 speake unto them all that I shall command him.
 And it shall come to passe, that whosoever will not
 hearken unto my words, which hee shall speake in my
 name, I will require it of him.

n Rom. 9. 5.

o Exod. 10. 19.

D. ut 5. 25. 27.

p Exod. 34. 30.

13. 23. 3.

Our Prophet therefore must be a Man raised
 from among his brethren the Israelites (n of wbb;
 as concerning the flesh, hee came) who was to
 performe unto us that which the fathers re-
 quested of Moses: o Speake thou to us, and wee
 will heare, but let not God speake with us, lest we die.
 And yet (that in this also wee may see, how
 our Mediatour had the preeminence) p when
 Aaron and all the children of Israel were to
 receive from the mouth of Moses all that the
 Lord had spoken with him in mount Sinai,
 they were afraid to come nigh him, by reason of
 the glory of his shining countenance: so that
 he was faine to put a vail over his face, while
 he spake unto them that which hee was com-
 manded. But that which for a time was thus

q made

q. made glorious, had no glory in respect of the glory
 that excelleth; and both the glory thereof, and
 the vail which covered it, are now abolished in
 Christ: the vail of whose flesh doth so over-
 shadow the brightnesse of his glory, that yet un-
 der it we may behold his glory, as the glory of
 the only begotten of the Father, yea and a we all
 with open face beholding as in a glasse the glory of
 the Lord, are changed into the same image, from
 glory to glory, even as by the Spirit of the Lord.

And this is daily effected by the power of
 the ministry of the Gospel, instituted by the
 authority; and seconded by the power, of this
 our great Prophet: whose transcendent excel-
 lency beyond Moses (unto whom in the exe-
 cution of that function, hee was otherwise
 likened) is thus set forth by the Apostle. Hee
 is counted worthy of more glory then Moses, in as
 much as he who hath builded the house hath more
 honour then the house. For every house is builded
 by some one: but he that build all things to God. And
 Moses verily was faithfull in all his house, as a ser-
 vant, for a testimony of those things which were to
 be spoken after: but Christ as the Son, over his own
 house. This house of God is no other then

q. 1 Cor. 1. 7.
 10, 11, 13.

Heb. 1. 3.

John 1. 14.

1 Cor. 3. 18

u Heb. 3. 3. 4.
 5. 6.

x 1 Tim. 3. 15.

the Church of the living God: whereof as he is the only Lord, so is he also properly the onely Builder. Christ therefore being both the Lord and the Builder of his Church, must be God as well as Man: which is the cause, why wee finde all the severall mansions of this & great house to carry the title indifferently of a the Churches of God and b the Churches of Christ.

True it is, that there are other ministeriall builders, whom Christ employeth in that service: this being not the least of those gifts which hee bestowed upon men at his triumphant ascension into heaven, that he gave not only ordinary Pastours and Teachers, but Apostles likewise, and Prophets, and Evangelists; for the perfecting of the Saints, for the worke of the ministry, for the edifying of the body of Christ. which what great power is required, he himself doth fully expresse in passing the grante of this high Commission unto his Apostles: a All power is given unto me in heauen and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son, & of the holy Ghost, teaching them to observe all things whatsoever I haue commanded you: and lo, I am

with

with you alway, even since the end of the world,
Amen.

So Paul professeth of himself, that he labou-
red more abundantly than all the rest of the Apo-
stles: yet not I, saith hee, but the grace of God
which was with me. And therefore although ac-
cording to that grace of God which was given unto
him, he denieth not but that, as a wise master-
builder, he had laid the foundation; yet hee ac-
knowledgeth, that they upon whom he had
wrought, were Gods building as well as Gods
bandman. For what say he, in Paul, and what
in Apollo, but minister: by whom you believe, even
as the Lord gave to every man? I have planted,
Apollo watered: but God giveth the increase. So the
question is, he that planted any thing, whether hee
be a minister, but God that giveth the increase.

Two things therefore we finde in our great
Prophet, which do far exceed the ability of any
bare Man; and so doe difference him from all
the holy Prophets, which have beene since the
world began. For first we are taught, that no
man knoweth the Father, save the Son; and he so
knoweth the Son will reveale him: and that
no man hath seen God at any time, but the only
begotten

1 Cor. 15, 10

1 Cor. 3, 9, 10

Ibid. vers. 5,
3, 7.

Luk. 1, 70.

1 Math. 11, 27

1 John 1, 18.

begotten Son, which is in the bosome of the Father, he hath declared him. Being in his bosome, he is become conscious of his secrets, and so out of his own immediate knowledge enabled to discover the whole will of his Father unto us, whereas all other Prophets and Apostles receive their revelations at the second hand, and according to the grace given unto them by the Spirit of Christ. Witnesse that place of S. Peter for the Prophets: I Of which salvation the Prophets have enquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what manner of time THE SPIRIT OF CHRIST WHICH WAS IN THEM did signifie, when it testified beforehand the sufferings of Christ and the glory that should follow: and for the Apostles, those heavenly words which our Saviour himselfe uttered unto them, whilst hee was among them; m When the Spirit of truth is come, hee will guide you into all truth: for hee shall not speak of himself, but whatsoever he shall heare, what shall he speake; and hee will shew you things to come. He shall glorifie me: for hee shall receive of mine, and shew it unto you. n All things that the Father

1. Pet. 1. 10.
 11.

m Iohn 16. 13,
 14, 15.

Father hath, and mine: therefore said I, that he shall take of mine, and shall bestow it unto you.

Secondly, all other Prophets and Apostles can do no more (as hath been said) but plant and water, only God can give the increase: they may teach indeed and baptize; but unless Christ were with them by the powerfull presence of his Spirit, they would not be able to save one soule by that ministry of theirs. Wee, as lively stones are built up a spiritual house; but, except the Lord doe build this house, they labour in vaine that build it. For who is able to breath the Spirit of life into those dead stones, but he, of whom it is written? *p* The

hour is coming, and now is, when the dead shall heare the voyce of the Son of God; and they that heare it, shall live: and again: *q* Awake thou that sleepest, and arise from the dead; and Christ shall give thee light. Who can awake us out of this dead sleepe; and give light unto these blinde eyes of ours; but the Lord our Lord, unto whom we pray, that hee would *r* lighten our eyes, lest we sleepe the sleepe of death?

And as a blinde man is not able to conceive the distinction of colours, although the skil-

n 1 Pet. 2. 5.

o Psal. 127. 1.

p Iohn 5. 25.

q Ephes. 5. 14.

r Psal. 118. 3.

1 Cor. 2. 14.

2 Cor. 4. 6, 7.

Heb. 7. 25.

x Esai. 9. 7.

fullest man alive should use all the art hee had to teach him; because he wanteth the sense whereby that object is discernable: so / the naturall man perceiveth not the things of the Spirit of God (for they are foolishnesse unto him;) neither can he know them, because they are spiritually discerned. VVhereupon the Apostle concludeth, concerning himselfe and all his fellow-labourers; that God who commanded the light to shine out of darknesse, hath shined in our hearts; to give the light of the knowledge of the glory of God, in the face of Iesus Christ: but we have this treasure in earthen vessels; that the excellency of the power may be of God, and not of us. Our Mediatour therefore (who must needs be able to save them to the uttermost that come unto God by him) may not want the excellency of the power, whereby hee may make us capable of this high knowledge of the things of God, propounded unto us by the ministry of his servants; and consequently, in this respect also, must be God as well as Man.

There remaineth the Kingdom of our Redeemer: described thus by the Prophet Esay.
 Of the increase of his government and peace there

there shall be no end, upon the throne of David
 and upon his kingdom; the order is, and to establish
 it with judgement and with justice, from hence-
 forth even for ever: and by Daniel. y Behold,
 one like the Son of man came with the clouds of
 heaven, and came to the Ancient of dayes; and they
 brought him near before him. And there was given
 him dominion and glory and a kingdom, that all
 people, nations, and languages should serve him: his
 dominion is an everlasting dominion, which shall
 not passe away; and his kingdom that which shall
 not be destroyed, and by the angel Gabriel, in his
 ambassage to the blessed Virgin, & Behold, thou
 shalt conceive in thy womb, and bring forth a Son,
 and shalt call his name Jesus. He shall be great,
 and shall be called the Son of the Highest: and the
 Lord God shall give him the throne of his father
 David. And he shall reigne over the house of Iacob
 for ever; and of his kingdom there shall be no end.

This is that new a David our King, whom
 God hath raised up unto his b owne Israel:
 who was in truth, that which hee was called;
 the Son of Man, and the Sonne of the Highest,
 that in the one respect, c wee may say unto
 him, as the Israelites of old did unto their

7 Dan. 7. 13, 14

z Luk. 1. 31, 32
33.

a Ier. 30. 9.
Hos. 3. 5.
Ezech. 34. 23
& 37. 24.
b Gal. 6. 16.

c Eph. 3. 30.

d 2 Sam. 5. 1.

e Psal. 110. 1.

Math. 22. 43.

44.

Act. 2. 34-35.

f Gen. 3. 15.

g Rom. 16. 20.

h 1 Iohn 3. 8.

i 1 Tim. 3. 16.

k Psal. 43. 11.

l Hof. 13. 4.

m 1 Cor. 10. 5.

David; *Behold, wee are thy bone and thy flesh*; and in the other, sing of him as David himself did; *The Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foot-stools*. So that the promise made unto our first parents, that *if the seed of the Woman should bruise the Serpents head*, may well stand with that other saying of S. Paul; that *the God of peace shall bruise Satan under our feet*; seeing for this very purpose the Son of God was manifested in the flesh, that he might destroy the works of the Devil, and still that foundation of God will remaine unshaken: *I, even I am the Lord, and beside mee there is no Saviour. I know no God but me for there is no Saviour beside me*.

Two speciall branches there bee of this Kingdome of our Lord and Saviour: the one of Grace, whereby that part of the Church is governed which is militant upon Earth; the other of Glory, belonging to that part which is triumphant in Heaven. Here upon earth as by his Prophetical office hee worketh upon our Minde and Understanding, so by his Kingly hee ruleth our Will and Affections; *as casting down*

DAVID

as I

down

down imaginations and every high thing abase
 against the selfe against the knowledge of God, and
 bringing into captivity every thought to the obedi-
 ence of Christ. Where, as wee must needs ac-
 knowledge, that in us G O D which worketh
 in us by his will unto doe, and that in us he
 which sanctifieth us wholly: so we are taught
 likewise to beleeve, that p^{er}son he who sanctifieth,
 and they who are sanctified, are all of one, namely
 of one and the selfe same nature, that the san-
 ctifier might not be ashamed to call those, who
 are sanctified by him, his brethren, that as their
 nature was corrupted and their blood raynted
 in the first Adam, so it might be restored againe
 in the second Adam, and that as from the one
 a corrupt, so from the other a pure and undefi-
 led nature might be transmitted unto the heirs
 of salvation.

The same God that giveth grace, is he also
 that giveth glory: yet so, that the streames of
 both of them must runne to us through the
 golden pipe of our Saviours humanity. For
 since by man came death, it was fit that by man
 also should come the resurrection of the dead,
 even by that man, who hath said, I Who so

n Phil. 2. 13.

o 2 The. 5. 23.

p Heb. 2. 11.

q Psal. 84. 11.

r 1 Cor. 15. 22.

s Iohn 6. 54.

t 2 Thes. 1. 10. *eateth my flesh, and drinketh my blood, hath eternall life; and I will raise him up at the last day.*
 u Phil. 3. 21. *VWho, then shall come to bee glorified in his Saints, and to be made marvellous in all them that beleeve: and I shall change this base body of ours, that it may be fashioned like unto his own glorious body, according to the working whereby he is able even to subdue all things unto himselfe. Vnto him therefore that hath thus loved us, and washed us from our finnes in his own blood, and hath made us Kings and Priests unto God and his Father; to him be glory and dominion for ever and ever.*
 x Revel. 1. 5. 6. *A MEN.*

PHILIP. 3. 8.

I COUNT ALL THINGS BUT LOSSE,
 FOR THE EXCELLENCY OF THE
 KNOWLEDGE OF CHRIST IESUS
 MY LORD.

FIN IS.

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